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## ABSTRACT

Two historical practices have influenced the Wesleyan Church's understanding of its history, membership commitments, and statement of mission. The early Wesleyan Church leaders established the precedent of using the history of the church and Bible study as a measurement of goals for ministry. This Project-Dissertation discovered historical and biblical principles for ministry, implemented them in a local Wesleyan Church, and measured the effects and usefulness of these implemented historical and biblical principles.

The principles for ministry were discovered by historical research and biblical study. The historical investigation studied the influence of five men upon the Wesleyan Church. John Wesley was not a Wesleyan Church leader, but he was regarded by the early church leaders as the theological authority for the Wesleyan Church. Orange Scott and Luther Lee were recognized as the founding leaders of the Wesleyan Methodist Church. Martin Wells Knapp and Seth Cook Rees were acknowledged leaders of the Pilgrim Holiness Church which merged with the Wesleyan Methodist Church in June, 1968 to form the present Wesleyan Church. This historical perspective was evaluated by the biblical principles for ministry. By this historical and biblical research methodology, the principles for ministry were discovered and implemented in a local Wesleyan Church at Asheboro, North Carolina. The contextual results were also part of this research method.

The major results were recorded under the historical, the biblical, and the contextual findings. Four principles for ministry were discovered



from the historical research. (1) The history of the Wesleyan Church can be used as a guide in evaluating and measuring the ministry of the local Wesleyan Church. (2) The early leaders of the church used their doctrine of religious authority to develop their strategy for the ministry of the church. (3) The selected churchmen used the doctrine of holiness as the standard to determine their methods of ministry. (4) The early church leaders utilized the local church as the agency for continuing the incarnational ministry of Christ in the world.

The biblical study evaluated these principles. The history of the church was valuable for research because it is a testimony of God's work within the church. The doctrine of authority was based upon God's self-revelation in the person of Jesus Christ, Holy Scriptures, and the church as the community of faith. The biblical doctrine of sin and holiness was not a dualism, but a monism characterized as divine love. The theology of the church was dependent upon teachings from both the Old and New Testaments to define the nature and mission of the church.

The contextual findings resulted from the implementation of the principles in a local church. The principles were implemented through a series of planned events designed to teach, inform, and help the local congregation appraise its local program of ministry. The effects of the principles were measured by the use of two congregational questionnaires. The two surveys showed that when the principles were implemented in the local church, changes resulted in the congregation's knowledge of its history, self-awareness, and view of ministry.

The conclusions of this research were: (1) There was validity in a local church researching its history to discover principles for ministry. (2) The biblical perspective of ministry has the potential

to create change in the ministry of the church. (3) The principles for ministry helped the church evaluate its traditions and program of ministry.

A SELECTED STUDY OF WESLEYAN CHURCH LEADERS: DISCOVERING PRINCIPLES FOR  
MINISTRY IN THE LOCAL CHURCH

BY

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## CONTENTS

	Page
ACKNOWLEDGEMENTS . . . . .	ii
CONTENTS . . . . .	iv
TABLES . . . . .	viii
 Chapter	
1. INTRODUCTION . . . . .	1
Introduction . . . . .	1
Introduction to the Problem . . . . .	1
The Statement of the Problem . . . . .	4
Delimitations of the Study . . . . .	4
Theoretical Framework . . . . .	5
Basic Assumptions . . . . .	7
Definition of Terms . . . . .	7
Design of the Investigation . . . . .	8
Diagnosis Stage . . . . .	8
Planning Stage . . . . .	9
Investigative Stage . . . . .	10
Evaluation Stage . . . . .	12
Review of the Literature . . . . .	12
Problem Statement and Theoretical Framework . . . . .	13
Historical Perspective . . . . .	15
Biblical Perspective . . . . .	17
Summary of Chapter Contents . . . . .	18

	Page
Chapter Summary . . . . .	20
2. DISCOVERING AN HISTORICAL PERSPECTIVE . . . . .	21
Introduction . . . . .	21
Historical Situation . . . . .	21
John Wesley (1703-1791) . . . . .	28
Orange Scott (1800-1847) . . . . .	37
Luther Lee (1800-1889) . . . . .	44
Martin Wells Knapp (1853-1901) . . . . .	51
Seth Cook Rees (1854-1933) . . . . .	57
Chapter Summary . . . . .	62
Doctrine of Religious Authority . . . . .	63
Theology of Holiness . . . . .	64
Theology of the Church . . . . .	65
3. DISCOVERING A BIBLICAL PERSPECTIVE FOR MINISTRY . . . . .	70
Introduction . . . . .	70
Biblical History . . . . .	70
Doctrine of Religious Authority . . . . .	73
Theology of Holiness . . . . .	76
Theology of the Church . . . . .	80
Chapter Summary . . . . .	89
Biblical History . . . . .	89
Doctrine of Religious Authority . . . . .	90
Theology of Holiness . . . . .	91
Theology of the Church . . . . .	92
4. DEVELOPING PRINCIPLES FOR MINISTRY . . . . .	94
Introduction . . . . .	94

	Page
Historical Interpretation . . . . .	94
Evaluation of Findings . . . . .	95
Biblical History . . . . .	95
Doctrine of Religious Authority . . . . .	97
Theology of Holiness . . . . .	99
Theology of the Church . . . . .	105
Principles for Ministry . . . . .	108
Chapter Summary . . . . .	114
5. IMPLEMENTING THE PRINCIPLES IN THE LOCAL WESLEYAN CHURCH .	115
Introduction . . . . .	115
Contextual Setting for the Project . . . . .	115
The Location . . . . .	115
History of the Rushwood Park Wesleyan Church . . . . .	117
Sociological Structure . . . . .	119
Contextual Project . . . . .	120
Diagnosis of Need . . . . .	120
Design of the Project . . . . .	124
Implementation of the Project . . . . .	129
Results of the Contextual Project . . . . .	133
Test Findings . . . . .	134
Congregational Changes . . . . .	138
Evaluation of the Project . . . . .	142
CRG Objectives . . . . .	143
CRG Evaluation . . . . .	144
Weaknesses and Strengths . . . . .	144
Chapter Summary . . . . .	146



	Page
6. SUMMARY . . . . .	147
Introduction . . . . .	147
Brief Restatement of the Problem . . . . .	147
Research Methodology . . . . .	148
Findings . . . . .	149
Historical Research . . . . .	149
Biblical Perspective . . . . .	152
The Principles for Ministry . . . . .	153
Results of the Principles . . . . .	155
General Conclusions for Ministry . . . . .	156
Recommendations for Further Research . . . . .	157
Chapter Summary . . . . .	158
BIBLIOGRAPHY . . . . .	159
APPENDIXES	
A. BIOGRAPHICAL SKETCHES . . . . .	170
B. FIRST CONGREGATIONAL QUESTIONNAIRE . . . . .	178
C. FIRST CONGREGATIONAL QUESTIONNAIRE RESULTS . . . . .	184
D. SECOND CONGREGATIONAL QUESTIONNAIRE . . . . .	192
E. SECOND CONGREGATIONAL QUESTIONNAIRE RESULTS . . . . .	197
F. SUPPLEMENTARY TABLES . . . . .	204
G. EVALUATING THE PRINCIPLES . . . . .	216
H. GENERAL SUPERINTENDENTS QUESTIONNAIRE RESULTS . . . . .	234
I. PASTORAL QUESTIONNAIRE RESULTS . . . . .	241

## TABLES

Table		Page
1.	Pastors and Years of Service at Rushwood Park Wesleyan Church . . . . .	118
2.	Sociological Structure of Rushwood Park Wesleyan Church (First Congregational Survey) . . . . .	205
3.	Knowledge of the Wesleyan Church (First and Second Congregational Surveys) . . . . .	206
4.	Historical Consciousness: History of the Church (First and Second Congregational Surveys) . . . . .	207
5.	Religious Authority (First and Second Congregational Surveys) . . . . .	209
6.	Theology of Holiness (First and Second Congregational Surveys) . . . . .	210
7.	Theology of the Church: Nature of the Church (First and Second Congregational Surveys) . . . . .	211
8.	Theology of the Church: Mission of the Church (First and Second Congregational Surveys) . . . . .	212
9.	Theology of the Church: Ministry of the Church (First and Second Congregational Surveys) . . . . .	214
10.	Theology of the Church: Church and Culture (First and Second Congregational Surveys) . . . . .	215

## Chapter 1

### INTRODUCTION

#### Introduction

The purpose of this chapter is to describe the problem considered in this Project-Dissertation, its validity to research, and the methodology and design of the study. The chapter includes a statement of the problem, the theoretical framework, the design of the investigation, and the review of the literature.

#### Introduction to the Problem

Orange Scott defended his secession from the Methodist Episcopal Church with an argument of historical continuity within American Methodism. His premise was that John Wesley, Adam Clarke, and other English Wesleyans opposed slavery. He perceived the administrative policies of the Methodist Episcopal Church in the 1840's as denying this former testimony against slavery. Scott's argument was that the church is inconsistent by disregarding its history.<sup>1</sup> He used the history of Methodism to measure the Methodist Episcopal Church's goals for ministry.

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<sup>1</sup>Orange Scott, The Grounds of Secession from the M. E. Church, or, Book for the Times: Being an Examination of Her Connection with Slavery and also Her Form of Government (1848; rpt. New York: Arno Press, 1969), pp. 25-65.

Scott<sup>2</sup> and Luther Lee<sup>3</sup> were adamant that slavery and episcopacy are wrong. They based their views upon biblical authority. They claimed the biblical teachings on the unity of the human race condemn slavery (Genesis 2:7-25). The teachings of Jesus, Paul, and other New Testament writers oppose slavery (Luke 10:25-37; Colossians 3:11-14; Matthew 18:17; I Corinthians 5:5; II Corinthians 6:17; Ephesians 5:2; II Thessalonians 3:6). The black people were hindered in responding to God's invitation for salvation. This violated the biblical invitation for all people to repent of their sins (John 3:16; Acts 4:12).<sup>4</sup> Scott and Lee believed that the practice of episcopacy disregards the biblical practices of the early church. It is contrary to the practice of the New Testament Church to judge what is true doctrine and the qualifications of its leaders and members (I John 4:1; 2:12, 13; II John 10; Romans 16:17; I Corinthians 7:5; I Thessalonians 3:6). This results in a denial of lay authority outlined in the Book of Acts (Acts 1:15; 6:3, 15; 11:22; 14:27; 18:27).<sup>5</sup> The Bible is the standard which judges human conduct and the ministry of the church. Scott and Lee used biblical principles to evaluate ecclesiastical practices within the Methodist Episcopal Church and slavery.<sup>6</sup>

These historical precedents are significant in understanding and evaluating the mission of the local Wesleyan Church. The beginning of the

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<sup>2</sup>Ibid., pp. 4, 31, 93-96, 132-139.

<sup>3</sup>Luther Lee, Slavery Examined in the Light of the Bible ([n.d.] ; rpt. Detroit: Negro History Press, n.d.), pp. 11-49.

<sup>4</sup>Ibid., pp. 113-183; cf. Scott, Grounds of Secession, pp. 65-73.

<sup>5</sup>Scott, Grounds of Secession, pp. 119-139.

<sup>6</sup>Lee, Slavery Examined in the Light of the Bible, pp. 48-49.

Wesleyan Methodist Church is described in the annals of the church as having historical continuity with John Wesley and Methodism.<sup>7</sup> The Discipline traces the history of the church to the origin of the Wesleyan Movement, claiming that the Membership Commitments of the Church are the General Rules which Wesley gave to his societies to guide them in holy living.<sup>8</sup> This claim is supported by Scott when he said: "We wish it to be distinctly understood, that we do not withdraw from anything essential to pure Wesleyan Methodism" (Scott's italics).<sup>9</sup> The Discipline also defines the mission of the church as proclaiming Bible holiness.<sup>10</sup> This is an appeal to biblical authority in defining the mission of the church. The "Essentials and Constitution" of the church has a statement on the sufficiency and full authority of Holy Scriptures for salvation and church affairs.<sup>11</sup> The history (origin) of the Wesleyan Church, the Membership Commitments, and the declared mission of the church are testimonials to the continuing influence of these historical examples. The Discipline uses the history of Methodism and biblical authority as measurements of the program of the local church.

This researcher has been a Wesleyan pastor for eleven years. This pastoral ministry includes churches in both the northern and

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<sup>7</sup>Ira F. McLeister and Roy S. Nicholson, Conscience and Commitment; The History of the Wesleyan Methodist Church of America, eds. Lee M. Haines and Melvin E. Dieter (4th ed., Marion: Wesley Press, 1976), p. 1.

<sup>8</sup>Discipline of the Wesleyan Church 1980 (Marion: Wesley Press, 1980), p. 9.

<sup>9</sup>Scott, Grounds of Secession, p. 14.

<sup>10</sup>Discipline, p. 15.

<sup>11</sup>Ibid., pp. 19-20.

southern sections of the United States. The three local congregations served during this time have struggled with a similar problem--identifying and understanding their program of ministry. The pastor is looked upon as the organizer and interpreter of the congregation's ministry. The interests and aspirations of the pastor tend to determine the ministries of the local church. The result is that the congregations change their emphases and programs to accommodate their new pastors. This creates problems with identity, administration, and program development in a local church. These local Wesleyan Churches need to discover an historical and biblical perspective for ministry which can be implemented within a church to help identify and develop its program of Christian service.

#### The Statement of the Problem

This study will discover historical and biblical principles, implement them in a local Wesleyan Church, and measure the effects and usefulness of these implemented historical and biblical principles. Some research questions have guided this study in its development: (1) What is the historical incident which gave rise to the Wesleyan Church? (2) What are the biblical perspectives of ministry for the Wesleyan Church, both past and present? (3) Can these principles be isolated, categorized and translated so they can be utilized in the contemporary church? (4) What happens when these historical and biblical principles are consciously implemented in a local Wesleyan Church?

#### Delimitations of the Study

The delimitations of this study were:

1. This research was an historical study of the events and

related people which led to the formation of the Wesleyan Church. There was no attempt to survey the entire history of the Wesleyan Church or research the history of Methodism.

2. This study was limited to biblical, theological, and historical disciplines. The biblical and theological disciplines were used to evaluate the historical conclusions. No attempt was made to do a sociological or psychological study of the Wesleyan Church.

3. The biblical research was limited to a study of theological themes related to the research topic and was not a complete study of biblical principles for ministry. The theological classifications of history, religious authority, holiness, and theology of the church were used.

### Theoretical Framework

This researcher will use the historical and biblical disciplines to answer these research questions. This writer will study the people and events which led to the establishment of the Wesleyan Church. The purpose is to gain an historical perspective of ministry in the Wesleyan Church. The long-term influence of five men who contributed to the beginning of the church will be studied.

The Discipline affirms an historical identification with John Wesley;<sup>12</sup> therefore, even though he was not a contemporary with Orange Scott, Luther Lee, Martin Knapp, and Seth Rees, his teachings were a major factor in the formation of the Wesleyan Church. The Membership Commitments found in the Discipline represent a revised form of Wesley's

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<sup>12</sup>Discipline, pp. 9-10.

General Rules for the members of his Methodist Societies,<sup>13</sup> which had a major impact on the new denomination. John Wesley will be researched because of these historical identifications. The major principle of linkage between Wesley, the early Methodist leaders in America, and the Wesleyans was the denunciation of slavery.<sup>14</sup>

The other four men associated with the beginning of the Wesleyan Church provided the impetus for organizing a church around this and other concerns and provided the biblical and theological foundation for the new movement. Scott and Lee were early leaders in the Wesleyan-Methodist Church, while Knapp and Rees were leaders in the Pilgrim Holiness Church.<sup>15</sup> The Wesleyan Methodist and Pilgrim Holiness Churches merged in June, 1968 to form the present Wesleyan Church.<sup>16</sup>

This writer will use biblical research. Biblical and theological principles for ministry will be studied to gain a perspective for ministry. The biblical study will attempt to discover the New Testament understanding of history, religious authority, doctrine of holiness, and theology of the church. These are theological emphases which are reflected in the Discipline as the history, mission, and "Essentials and Constitution" of the Wesleyan Church.<sup>17</sup> Biblical authority will be

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<sup>13</sup>Ibid.

<sup>14</sup>Ibid., p. 10; cf. McLeister and Nicholson, Conscience and Commitment, pp. 1-13.

<sup>15</sup>Ibid., pp. 10-14; cf. McLeister and Nicholson, Conscience and Commitment, pp. 14-52; cf. Paul Westphal Thomas and Paul William Thomas, The Days of Our Pilgrimage (Marion: Wesley Press, 1976), pp. 1-22.

<sup>16</sup>Ibid., p. 14.

<sup>17</sup>Ibid., pp. 9-41.



recognized by this writer in evaluating the historical perspective for ministry.

### Basic Assumptions

The following assumptions guided this investigation: (1) There is a relationship between the history of the Wesleyan Church and the discovery of principles for ministry. (2) The principles for ministry of the local church should be consistent with Christian doctrine and biblical principles of ministry. (3) The historical perspective of the Wesleyan Church can be discovered by studying the founding leaders of the church and by studying the historical doctrines, (e.g. church Discipline). (4) These principles can be communicated in a sermon during a worship service.

### Definition of Terms

There were some recurring terms used in this study. "Wesleyan Church" is the result of a merger between two denominations--Wesleyan Methodist and Pilgrim Holiness Churches. The Wesleyan Methodist Church withdrew from the Methodist Episcopal Church in November of 1842 over the issues of slavery and episcopacy and was organized as the Wesleyan Methodist Connection of America (1843).<sup>18</sup> The Pilgrim Holiness Church came into existence as a result of the revivalistic fervor of the late nineteenth century (1897) with the purpose of uniting holiness people together in an interdenominational fellowship given to the promotion of holiness, evangelism, and divine healing. These two church bodies merged,

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<sup>18</sup>McLeister and Nicholson, Conscience and Commitment, pp. 1-52.

forming the Wesleyan Church on June 15, 1968.<sup>19</sup> "Ministry" is the term used to describe what the church does in response to the Great Commission (Matthew 28:19, 20; John 17:18) and the Great Love Commandment of Christ (Leviticus 19:18; John 15:12-27).<sup>20</sup> "Religious authority" is the governing authority which gives credibility and validity to Christian belief and practice.

### Design of the Investigation

The context for this research was the congregation of the Rushwood Park Wesleyan Church at Asheboro, North Carolina. The history and sociological structure of this church will be outlined in Chapter Five. The church was the contextual setting in which the research principles for ministry were implemented. The time parameters for this implemented project were September, 1980 until March, 1982. This time span included the planning and implementation of the contextual project.

### Diagnosis Stage

The interest of this writer in this research topic has increased over the years of pastoral ministry in the Wesleyan Church. He has identified with the struggles of parishioners to discover a program of ministry in their local church. His personal struggles to discover himself, his church, and his theology of ministry have been fruitful sources of ferment in shaping the design of this study.

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<sup>19</sup>Thomas and Thomas, The Days of Our Pilgrimage, pp. 1-22.

<sup>20</sup>John R. W. Stott, Christian Mission in the Modern World (Downers Grove: Inter-Varsity Press, 1975), pp. 15-34; cf. Ray S. Anderson, ed., Theological Foundations for Ministry (Grand Rapids: William B. Eerdmans, 1979), pp. 6-21.

Several resources influenced the designing of this research.

(1) Library research was utilized to discover the historical situation of the Wesleyan Church, the early leaders' views of ministry, the biblical perspective of ministry, and the development of questions for an interview and the surveys. (2) The interview with Roy S. Nicholson also helped the writer to get an historical overview for writing this research. (3) The writer's personal observation and reflection upon the failures and the successes of pastoral ministry were integrated into the research. He has observed the local Wesleyan Church's struggles to discover a place of Christian service. (4) Personal consultation with the Faculty Advisor, On-Site Supervisor, Doctor of Ministry Program Director, and CRG Chairman provided guidance in developing the format for the research and the questionnaires. (5) The CRG and Church Board meetings were helpful in completing this study. The meetings gave the study a practical dimension and helped identify areas of concern for ministry (e.g. local church identity). (6) Several books were consulted on research methodology and the formation of research information. These books gave background information on research procedures: Introduction to Educational Research (Carter V. Good), Basic Statistical Methods (N. M. Downie and R. W. Heath), Introduction to Research (Tyrus Hillway), and How Can I Get Them to Listen? (James Engel).

### Planning Stage

This stage comprises the following components: (1) library research of biblical, theological, and historical issues related to the research topic; (2) the development of two congregational questionnaires for the Rushwood Park Wesleyan Church; (3) the formation of questions

to guide the interview with Roy S. Nicholson; (4) reflection upon the ideas of the CRG; and (5) consultation and guidance from the Doctor of Ministry Program Director, Faculty Advisor, and On-Site Supervisor.

### Investigative Stage

The writer was influenced by some research questions in the development of this Project Dissertation. These questions were:

1. What is the historical incident which gave rise to the Wesleyan Church?
2. What are the biblical perspectives for ministry in the Wesleyan Church, both past and present?
3. Can these principles be isolated, categorized, and translated so they can be utilized in the contemporary church?
4. What happens when these historical and biblical principles are consciously implemented in a local Wesleyan Church?

The writer used a number of approaches attempting to answer these questions. Historical research was used to accumulate information on the events and the churchmen who contributed to the establishment of the Wesleyan Church. Five churchmen were selected because they are recognized as the founding leaders in the Discipline of the church.<sup>21</sup> The historical milieu was studied to ascertain the contributions of John Wesley, Orange Scott, Luther Lee, Martin W. Knapp, and Seth C. Rees to the history and ministry of the church.

Biblical research was used to discover principles for ministry. The biblical study was utilized to discover the Bible's teachings on the

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<sup>21</sup>Discipline, pp. 9-14.

nature and mission of the church. This biblical study was then used to evaluate the conclusions from the historical study.

The practical disciplines were also employed. The writer scheduled and conducted an interview with Roy S. Nicholson on April 20, 1981 at his home (High Point, North Carolina) from 2 until 5:15 PM. He prepared a list of questions to guide the interview which reflected the history of the church and other issues related to the research topic. The questions for the interview were given to Roy Nicholson on April 6, 1981 to allow an opportunity for thoughtful consideration. Nicholson helped this research by giving background information on the history of the Wesleyan Church and identifying trends in the church.

Experimental research was utilized in the construction and use of two questionnaires. The first questionnaire<sup>22</sup> was given to the Sunday School of the Rushwood Park Wesleyan Church on March 1, 1981 (high school through adult classes). The purpose was to receive a sampling of the knowledge of the congregation regarding Wesleyan Church history and basic theological interpretations derived from this history.

The second survey<sup>23</sup> was given to the Rushwood Park Wesleyan Church Sunday School on February 28, 1982. This survey was to evaluate the results of the contextual project upon the local church.

The theological classifications used in the research and in the questionnaires were formulated by utilizing the following criteria. The category of religious authority is basic in evaluating the beliefs of any

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<sup>22</sup>See Appendix B, p. 178 for a sample of the first congregational questionnaire.

<sup>23</sup>See Appendix C, p. 184 for a sample of the second congregational questionnaire.

religious group. This first criterion provided insights into the governing values cherished by religious movements. These religious groups have their norms which determine the beliefs and conduct of their members. The Discipline acknowledges that the Wesleyan Church came into being as a result of the revival of a theology of holiness.<sup>24</sup> Holiness doctrine is a distinctive of the church; its influence upon the history of the denomination cannot be minimized. A theology of the church is also foundational in understanding the history of the Wesleyan Church. Sociological (slavery) and ecclesiastical (church polity) issues led to the establishment of the Wesleyan Church.

#### Evaluation Stage

The evaluation stage records the significance of the research data. It is an appraisal of the data based on the research findings.

Throughout the duration of this study, some resource people have helped in its evaluation. The CRG, Faculty Advisor, On-Site Supervisor, Doctor of Ministry Program Director, and this writer have been evaluating this written project. The requirement of an oral defense provided additional opportunity for evaluation.

#### Review of the Literature

The literature is reviewed in its relationships to the problem statement, the theoretical framework, and the historical and biblical research. These are categories which have helped in the development of this research.

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<sup>24</sup>Discipline, pp. 9-33.

## Problem Statement and Theoretical Framework

Three authors increased the awareness of this researcher that there is a need for principles to guide the local church's ministry. The historical appraisal of Western culture by Os Guinness in The Dust of Death (1973) helped the writer understand the need for effective ministry in the local church. Guinness' presupposition was that Western culture is in a state of erosion because it has departed from its Christian base by adherence to humanism. Henri Nouwen, in The Wounded Healer: Ministry in Contemporary Society (1972), underscored the cultural needs and life style of modern man. He gave suggestions on how the church can minister to the needs of modern man through an understanding of the plight of nuclear man. Nouwen increased this writer's understanding of ministry in the modern world. James Engel and H. Wilbert Norton, in What's Gone Wrong with the Harvest? (1975), advocated a reappraisal of the communication of the church with the world. These authors stressed that good communication is essential to mobilize the church to fulfill the Great Commission. They emphasized the need of the church for a ministry which addresses people's needs and made this writer uneasy with the outreach of the churches where he has been pastor.

Two authors guided this researcher in his understanding that an historical and biblical perspective of ministry would be a workable approach for this dissertation. Earle Cairns, in The Christian in Society (1973), underscored the value of the past. He outlined the need for Christians to creatively use the past to find solutions that can constructively change the present and the future. He established commitment to Holy Scripture as the infallible rule for life and faith.

He believed this provides the form for responsible criticism and constructive change of the heritage of the church. Gene Getz advocated a similar view in his book entitled Sharpening the Focus of the Church (1974). Getz used three lenses to develop a contemporary strategy for ministry. These were the lenses of Scripture, history, and culture.

Four historical books have contributed to the validity of this research approach. Orange Scott demonstrated the historical and biblical approaches to ministry in his book, The Grounds of Secession from the M.E. Church (1848). Scott used history and the Bible to measure the principles for ministry of the Methodist Episcopal Church in his defense of secession. Two volumes have been written as the official history of the Wesleyan Church. Ira McLeister and Roy S. Nicholson have written Conscience and Commitment (1976), which records the history of the Wesleyan Methodist Church prior to the 1968 merger. This book helped in the selection of the founders of the Wesleyan Church. Orange Scott and Luther Lee were recognized as the leaders who guided the Wesleyan Methodist Church at its beginning. The second volume on the history of the church was The Days of Our Pilgrimage (1976), written by Paul Westphal Thomas and Paul William Thomas. The authors outlined the history of the Pilgrim Holiness Church before its merger with the Wesleyan Methodist Church. Martin Wells Knapp and Seth Cook Rees were accepted as the founders of the Pilgrim Holiness Church. These historical writings not only guided the selection of church leaders, but also verified the concern of the Wesleyan Church to preserve its history and evaluate it from a biblical perspective.

The Discipline of the Wesleyan Church (1980) is an expression of the present teachings of the Wesleyan Church. The Discipline is relevant



to this research because it summarized the history, mission, teachings, and government of the church. The history, mission, and teachings of the church demonstrate the dual concern of the Wesleyan Church to preserve its history and its biblical interpretations.

### Historical Perspective

Extensive research has been done on the life and teachings of John Wesley. Several interpretive works aided this writer in understanding the teachings of John Wesley. Robert W. Burtner and Robert Chiles wrote A Compend of Wesley's Theology (1954), which isolated Wesley's major doctrines. This book was a compilation of passages from all of the major writings of Wesley arranged by theological topics. It provided a basic theological index into Wesley's Works. Umphrey Lee developed Wesley's views on the cardinal doctrines of Christianity in John Wesley and Modern Religion (1936). He was critical of Wesley's doctrine of inbred sin and perceived Wesley as believing that sin is a substance.<sup>25</sup> His chapters on the church, religious authority, and sin were beneficial to this study in the development of the congregational surveys.

Several authors provided an evaluation of the views of Wesley regarding the church and ministry. Colin Williams wrote John Wesley's Theology Today (1960). He analyzed Wesley's theology and its influence upon Methodism. This book was a study of Wesley's basic theology in its relationship to theological dialogue with the ecumenical movement. A. Skevington Wood wrote John Wesley: The Burning Heart (1967), recounting

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<sup>25</sup>Umphrey Lee, John Wesley and Modern Religion (Nashville: Cokesbury Press, 1936), p. 121.

the influence of Wesley's early life and its relationship to his theology and ministry as an evangelist and social reformer. Mildred Wynkoop's book, A Theology of Love (1972), investigated John Wesley's theology of holiness; she concluded that the essence of Wesley's teaching on holiness is love. She evaluated Wesley and the Holiness Movement with this essence of love as her hermeneutical premise. She provided an historical and biblical understanding of a theology of holiness which was used in evaluating the holiness theology of early Wesleyan Church leaders.

Two books recorded an apologetic defense of the founding purposes of Wesleyan Methodism. Lucius Matlack wrote The Life of the Rev. Orange Scott (1847), in which he recorded the biographical events, theology, and basic philosophy of social reform from the writings and correspondence of Scott. This information was useful in writing about the theology of Orange Scott. Donald Dayton's book, Discovering an Evangelical Heritage (1976), devoted a chapter to an appraisal of the Wesleyan Methodists as social reformers. These books helped this researcher in the interpretive process of the history of the Wesleyan Church.

Other authors, who are less apologetic for the Wesleyan Methodist cause, gave an analysis of Scott's secession. Peter Cartwright wrote as Scott's critic in his Autobiography of Peter Cartwright (1956 reprint). He was a contemporary of Orange Scott and a famous pioneer Methodist preacher. John Nelson Norwood appraised the Methodist dilemma in trying to avoid the issue of slavery in The Schism in the Methodist Episcopal Church 1844: A Study of Slavery and Ecclesiastical Politics (1923). The internal struggle within American Methodism and Scott's

agitation of these issues were accentuated by Norwood. Emory Stevens Bucke stressed the relationship between the Wesleyan Methodists' 1844 schism and the Civil War in the second volume of the History of American Methodism (1964).

Three authors gave special background data that was useful in understanding the theological and cultural patterns influencing the history of the church. Melvin Dieter contributed information on the cultural and religious moods of the nineteenth century which encouraged the perfectionistic revival within the American context in his book, The Holiness Revival of the Nineteenth Century (1980). Timothy Smith emphasized the social consciousness of the early revivalists on the eve of the Civil War in Revivalism and Social Reform (1965). Charles Edwin Jones evaluated the evolution of perfectionistic sects into holiness churches in Perfectionist Persuasion: the Holiness Movement and American Methodism, 1867-1936 (1974). Dieter, Smith, and Jones emphasized the influence of the church's theology of holiness in determining its theology of social reform. These authors provided an historical critique of the perfectionist theology which is used in evaluating the theology and historical events of the history of the church.

### Biblical Perspective

The research used some commentaries, New Testament word studies, and theological writings in developing the biblical perspective of ministry. The Beacon Bible Commentary (1969) contributed information on the Hebrew view of history. Kittel's Theological Dictionary of the New Testament (1976) and Vine's An Expository Dictionary of New Testament

Words (1966) were sources used for a word study of New Testament words. J. Sidlow Baxter aided this written project by a theological analysis of sin in his book, His Deeper Work in Us (1975). Donald Guthrie developed a New Testament doctrine of the church in his book, New Testament Theology (1981). These research sources were used in evaluating the historical perspective and in developing the biblical principles for ministry.

This research project was dependent upon the conclusions of these authors in discovering a New Testament understanding of the nature and mission of the church. This research data was also used in evaluating the historical perspective and in writing the principles for ministry. Paul S. Minear clarified the biblical imagery used in talking about the church in Images of the Church in the New Testament (1960). These figurative and symbolical terms have lost their original meaning in the understanding of modern men. Donald G. Miller explained the meaning of the church by exploring the Old Testament concept of the people of God in the Nature and Mission of the Church (1966). The life and mission of the church was emphasized as unity, proclamation, fellowship, service, and worship. Ralph Bucy outlined the work of the laity in bridging the gap between the church and a secular world as editor of the book, The New Laity: Between Church and World (1978). Georgia Harkness' The Church and Its Laity (1962) endeavored to interpret a biblical understanding of the church by emphasizing the role of the laity in the work of the church.

#### Summary of Chapter Contents

Chapter One was the introduction to the research. It included a

statement of the problem, the theoretical framework, the design of the investigation, and the review of the literature.

Chapter Two answered the research question: "What are the historical incidents which gave rise to the Wesleyan Church?" The historical situation which led to the establishment of the Wesleyan Church was studied. The historical and theological principles of ministry were researched as they are reflected within the General Church history. This writer was concerned that an expanded development of the theological concepts would be made to increase its interest and contribution to the people of the Wesleyan Church. This was the beginning of the investigation phase of the research.

Chapter Three was a biblical and theological research to discover a biblical perspective for ministry. The research question to be answered was: "What are the biblical perspectives of ministry for the Wesleyan Church, both past and present?"

Chapter Four identified and evaluated the historical and biblical principles for ministry. The question was: "Can these principles be isolated, categorized, and translated so they can be utilized in the contemporary church?" The research from Chapters Two and Three formed the bases for the identification of these principles for ministry.

Chapter Five was the Contextual Project and the implementation of the principles for ministry within a local church. The question guiding this chapter was: "What happens when these historical and biblical principles are consciously implemented in a local Wesleyan Church?" This chapter outlined the contextual program, the results of the two congregational surveys, and evaluated the project.

Chapter Six was the summary of the research. This chapter restated the problem, the research methodology, the findings, the general conclusions for ministry, and made recommendations for further research.

### Chapter Summary

Chapter One introduced this Project-Dissertation. This research was a study to discover historical and biblical principles for ministry, which are implemented in a local Wesleyan Church and measured for their effects and usefulness in changing the ministry of the church. The delimitations of this study kept it related to the historical and biblical disciplines. The theoretical framework identified the research approach (historical and biblical studies), the five men who contributed to the beginning of the church, the basic assumptions, and definition of terms used in the study. The design of the investigation introduced the research by recording the contextual setting of the study, the diagnosis stage, and the evaluative stage. The review of the literature and the summary of chapter contents helped the reader to understand the development of this research.

## Chapter 2

### DISCOVERING AN HISTORICAL PERSPECTIVE

#### Introduction

The purpose of this chapter is to acquaint the reader with the history and formative concepts of the Wesleyan Church. The question investigated in this chapter is: "What are the historical incidents which gave rise to the Wesleyan Church?" In answering this question, the historical situation for the establishment of the Wesleyan Church is surveyed. This aids the reader in understanding the relationships between events and people involved in the founding of the Wesleyan Church. Five men were selected for research (John Wesley, Orange Scott, Luther Lee, M. W. Knapp and Seth Rees).

#### Historical Situation

There is a principle of linkage between John Wesley, Francis Asbury, and Orange Scott. Scott is the recognized founder of the Wesleyan Methodist Church. His biographer, Lucius Matlack, recorded that there is a philosophical and theological connection between these men in their rebuke of slavery. Scott read Wesley and Asbury's denunciation of slavery and longed for a pure denomination which would return to the old paths of the early leaders.<sup>1</sup> There is also a

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<sup>1</sup>Lucius Matlack, The Life of the Rev. Orange Scott in Two Parts ([n.d.] ; rpt. Freeport, N.Y.: Books for Libraries, 1971), pp. 69-70.

denominational relationship. They were all members of the Methodist Episcopal Church. Scott claimed Wesley and Asbury were representatives of primitive Methodism. Scott saw himself as a moral crusader in helping the denomination to return to the teachings of primitive Methodism.<sup>2</sup>

The Discipline of the Wesleyan Church traces the history of the church through the teachings of five churchmen (John Wesley, Orange Scott, Luther Lee, Martin W. Knapp, Seth C. Rees). The teachings of John Wesley were regarded by early Wesleyans as the criterion for Methodist doctrine. Wesley was acknowledged by these formative leaders as the authority for Methodist teachings, and he was included as one of the men to be studied.<sup>3</sup> The Discipline and the official history of the church also mention Orange Scott, Luther Lee, Martin Wells Knapp, and Seth Cook Rees as formative leaders who determined the theological bases of the Wesleyan Church.<sup>4</sup> These churchmen have been selected to be researched because of their historical significance.<sup>5</sup>

Methodism, under Wesley, opposed slavery. Wesley's letter to William Wilberforce spoke of American slavery as "the vilest that ever saw the sun."<sup>6</sup> Wesley included a prohibition against the buying and

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<sup>2</sup>Ibid., pp. 8-9; cf. Herbert Asbury, A Methodist Saint: The Life of Bishop Asbury (New York: Alfred A. Knopf, 1927), pp. 304-305.

<sup>3</sup>Discipline, pp. 9-10.

<sup>4</sup>Ibid., p. 11; cf. McLeister and Nicholson, Conscience and Commitment, pp. 10-38; cf. Thomas and Thomas, The Days of Our Pilgrimage pp. 1-22.

<sup>5</sup>A biographical sketch for each of these churchmen is included in Appendix A on page 170.

<sup>6</sup>John Telford, ed., The Letters of the Rev. John Wesley, A.M. VII (London: Epworth Press, 1931), p. 265; cf. Robert Burtner and



selling of men, women, and children with the "intention of enslaving them" in his "General Rules" in 1743.<sup>7</sup> Wesley's statement upon the evils of human slavery recorded his condemnation of it in "Thoughts Upon Slavery" published in 1774.<sup>8</sup>

Wesley's slavery sentiments were shared by early American Methodist Church leaders. Slavery plagued America from the beginning. During the Revolutionary War questions were raised about keeping slaves while fighting for liberty as the inalienable right. Methodist people were able to take a strong stand against this evil in the early colonial days. Francis Asbury, Father of American Methodism, recorded entries against slavery in his writing.<sup>9</sup> Thomas Coke was mobbed in Virginia, had his life threatened, and faced law suits because of his opposition to slavery.<sup>10</sup>

The Methodist Church was forced by economic and political concerns to gradually modify its early interpretation on the slavery issue. An analysis of the southern clerical representation in the Methodist General Conference of 1844 revealed a high proportion of

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Robert Chiles, eds., A Compend of Wesley's Theology (New York: Abingdon Press, 1954), pp. 248-49; cf. Maldwyn Edwards, John Wesley and the Eighteenth Century a Study of His Social and Political Influence (New York: Abingdon Press, 1933), pp. 113-19.

<sup>7</sup>Donald Dayton, Discovering An Evangelical Heritage (New York: Harper and Row, 1976), p. 73.

<sup>8</sup>John Wesley, The Works of John Wesley, II ([n.d.] ; rpt. Grand Rapids: Zondervan, n.d.), pp. 59-79; cf. James M. Buckley, A History of Methodism in the United States, II (New York: Harper and Brothers 1898), p. 1.

<sup>9</sup>William B. Gravely, "Methodist Preachers, Slavery and Caste: Types of Social Concern in Antebellum America," Duke Divinity School Review, XXXIV (1969), pp. 209-29.

<sup>10</sup>Ibid.

slave-holding ministers among the southern delegates. Slavery represented a large investment of money. The Methodist Church, pressured by political and economic realities, became preoccupied with preserving unity and appeasing the southern slave owners.<sup>11</sup>

While the Methodist Church waited and hoped the southerners would not secede, the abolitionist cause moved in the other direction. Under the leadership of Orange Scott and La Roy Sunderland, the Wesleyan Methodist Connection seceded.<sup>12</sup> Inconsistencies were inherent in the attempt of the church to avoid this problematic issue. The southerners feared for their rights while the people who loved Methodism worked for the unity of the church.<sup>13</sup> Peter Cartwright, a critic and contemporary of early Wesleyan Methodist leaders, reflected this concern for church unity. He was against slavery, but he perceived the "ultra abolitionists" (Orange Scott and his followers) as creating a situation where pastoral duties were neglected and riveting "the chains of slavery the tighter." He believed Scott's aim was to "disrupt the Methodist Church."<sup>14</sup> Again, still concerned about the "fearful division of the church," Cartwright spoke of Scott and his followers as "the fog and smoke of run-mad clerical abolitionism" [sic] which ended in a "feeble secession."<sup>15</sup>

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<sup>11</sup>Frederick A. Norwood, The Story of American Methodism (Nashville: Abingdon Press, 1974), pp. 185-96.

<sup>12</sup>Ibid., pp. 195-96.

<sup>13</sup>John N. Norwood, The Schism in the Methodist Episcopal Church 1844: A Study of Slavery and Ecclesiastical Politics (Alfred, N.Y.: Alfred Press, 1923), pp. 28, 57-63.

<sup>14</sup>Peter Cartwright, Autobiography of Peter Cartwright ([n.d.] ; rpt. Nashville: Abingdon Press, 1956), pp. 237-40, 246.

<sup>15</sup>Ibid., pp. 270-71.

Scott and the Wesleyan Methodist secession made a powerful impact upon the Methodist Church in spite of Cartwright's appraisal. One writer saw a cause and effect relationship between the problematic issue of 1842 within the Methodist Church and the eventual break of the Union in 1861.<sup>16</sup> This division arose out of the Christian conscience of Methodism reflecting the larger life of the nation in which the church lived.<sup>17</sup>

One historian summarized the strong influence early Wesleyan Methodists had when he said:

It often happens that when a minority group take a determined stand on a matter of principle or secedes from a larger body, the results of its actions are felt quite as much in the inert body it has left as in its own new entity, separate and free though it be. The Methodist Episcopal Church began to move in an antislavery direction so swiftly and so soon after the Wesleyan Methodists made it clear they meant business that it can hardly have been mere coincidence.<sup>18</sup>

When Orange Scott, Jotham Horton, and La Roy Sunderland seceded from the Methodist Church on November 8, 1842, they published their reasons in a periodical that Scott and Horton founded called The True Wesleyan.<sup>19</sup> Luther Lee and Lucius Matlack seceded in December, 1842 and printed their reasons in The True Wesleyan.<sup>20</sup> These men began a secession trend which eventually led to the organization of the Wesleyan

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<sup>16</sup>Emory Stevens Bucke, ed., The History of American Methodism, II (New York: Abingdon Press, 1965), p. 3.

<sup>17</sup>Ibid., p. 11.

<sup>18</sup>Ibid., p. 44; cf. Timothy Smith, Revivalism and Social Reform (New York: Harper and Row, 1957), pp. 184-85.

<sup>19</sup>McLeister and Nicholson, Conscience and Commitment, p. 24.

<sup>20</sup>Ibid.

Methodist Connection in Utica, New York during May 31 through June 8, 1843.<sup>21</sup>

Orange Scott's early death on July 31, 1847 shifted the leadership role to Luther Lee.<sup>22</sup> Lee was characterized as possessing a "vigorous mind, a disputatious temperament, and a reformist spirit."<sup>23</sup> He was well qualified to assume the Wesleyan Methodist leadership. He exercised strong leadership in the early days of the church. Lee became the editor of the denominational periodical, The True Wesleyan (1844-52), and guided the church in its formative days. His book on systematic theology, Elements of Theology, was for many years the recognized source for Wesleyan Methodist theology.<sup>24</sup>

Lee later reunited with the Methodist Episcopal Church in its Detroit Conference after the Civil War in 1867.<sup>25</sup> Other seceding Wesleyan Methodists returned to the Methodist Church during this time because they felt the fight against slavery was successfully accomplished.<sup>26</sup>

Martin Wells Knapp was an early Pilgrim Holiness Church leader. He was raised in the Methodist Church and served that church as a pastor.

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<sup>21</sup>Ibid., pp. 14-38.

<sup>22</sup>Ibid., pp. 39-49.

<sup>23</sup>Luther Lee, Five Sermons and a Tract, ed. Donald W. Dayton (Chicago: Holrad House, 1975), p. 9.

<sup>24</sup>McLeister and Nicholson, Conscience and Commitment, pp. 28-29, 39-40.

<sup>25</sup>Lee, Five Sermons and a Tract, p. 10.

<sup>26</sup>Melvin Dieter, The Holiness Revival of the Nineteenth Century (Metuchen, N.J.: Scarecrow Press, 1980), pp. 124-25; cf. Elmer T. Clark, The Small Sects in America (Nashville: Abingdon Press, 1949), p. 63.

He withdrew from the Methodist Church in September, 1897.<sup>27</sup> He is recognized for starting the movement which later became the Pilgrim Holiness Church when he gathered a dozen people in his Cincinnati, Ohio home and organized the International Apostolic Holiness Union. He felt this action necessary because the Methodist Church had departed from the American Wesleyan landmarks of holiness, divine healing, and premillennialism.<sup>28</sup> Knapp envisioned an interdenominational federation of holiness bands which would form a union dedicated to primitive Christianity and early Methodism.<sup>29</sup> He had three basic concerns--burden for revivals, concern for publishing holiness literature, and a desire to form holiness associations.<sup>30</sup> Martin W. Knapp died at the age of forty-eight in Cincinnati, Ohio on December 7, 1901.<sup>31</sup>

Seth Cook Rees, a Quaker, became Knapp's successor. Rees was one of the leaders in the founding of the Holiness Union.<sup>32</sup> The movement was not a secession from an established denomination, but rather an interdenominational association intent upon rallying holiness people in a unified evangelistic outreach. Rees led the association forward in evangelism, missions, and outreach as a camp meeting evangelist, author

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<sup>27</sup>A. M. Hills, Life of Martin Wells Knapp ([n.d.] ; rpt. Noblesville, Ind.: Newby Book Room, 1973), pp. 22-27, 215-35.

<sup>28</sup>Elmer T. Clark, The Small Sects in America (Nashville: Abingdon, 1949), p. 76.

<sup>29</sup>Mrs. Martin W. Knapp, ed., Pentecostal Letters Selected from the Correspondence of M. W. Knapp (Cincinnati: Revivalist, 1902), pp. 122-36; cf. Hills, Life of Martin Wells Knapp, pp. 217-35.

<sup>30</sup>Thomas and Thomas, The Days of Our Pilgrimage, pp. 7-9.

<sup>31</sup>*Ibid.*, pp. 6-9.

<sup>32</sup>*Ibid.*, pp. 9-17.

of holiness literature, and administrator of the union.<sup>33</sup> He was especially troubled over poverty and the plight of fallen girls in the city slums.<sup>34</sup>

Scott, Lee, Knapp, and Rees gave special attention to the beliefs of John Wesley and Methodist theology. This elevated Wesley's theology to primal emphasis within the movements they founded. Scott was the leader who called for the social reform of slavery. Lee became the theologian and parliamentarian in organizing the church. Later, Martin Knapp and Seth Rees contributed to the revivalistic fervor of the late 1800's and the establishment of the Pilgrim Holiness Church in October, 1922. The Pilgrim Holiness and the Wesleyan Methodist Churches merged and formed the Wesleyan Church in June, 1968.<sup>35</sup>

This brief account of the history of the Wesleyan Church introduced the background and the five men who are to be studied. The present task is to research their views for an historical understanding of their principles for ministry. Three theological categories are used in this historical study--the teachings of religious authority, the doctrine of holiness, and the theology of the church.

#### John Wesley (1703-1791)

Wesley's first source of authority for Christian faith and

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<sup>33</sup>Ibid., pp. 11-13; cf. Paul S. Rees, Seth Cook Rees The Warrior-Saint (Indianapolis: The Pilgrim Book Room, 1934), pp. 26, 54, 109-12.

<sup>34</sup>Seth Cook Rees, Miracles in the Slums (Chicago: Seth Cook Rees, 1905), pp. 7-8.

<sup>35</sup>Thomas and Thomas, The Days of Our Pilgrimage, pp. 2-6, 18, 58-66, 85-123; cf. Discipline, pp. 12-14.

practice was the Bible. Wesley indicated in his criticism of Hutchen-son's "Essay on the Passion" that he knew from Scripture, reason, and experience that Hutchenson's view of man was wrong.<sup>36</sup> He believed that Scripture is the word of God which remains forever even if heaven and earth were to pass away. Wesley claimed the entire Bible is divine truth or "one entire body, wherein is no defect, no excess."<sup>37</sup> He said in a letter to The Reverend Mr. Law: "In every point I appeal to the law and the testimony, and value no authority but this."<sup>38</sup> He spoke of Scriptures as "a lantern unto a Christian's feet, and a light in all his paths" in his second sermon, "The Witness of the Spirit."<sup>39</sup> Wesley desired to be a man of one book believing what Scriptures teach to be right and what they forbid to be wrong.<sup>40</sup>

Scripture is to be understood by the help of human reason.<sup>41</sup> Wesley's principle of sola scriptura placed him with the reformers. Wesley did fear that the principle of Scripture alone might be misinterpreted and degrade the Christian faith to the level of unchecked private exegesis. He placed a strong emphasis upon human reason and the tradition

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<sup>36</sup>Wesley, Works, III, pp. 485-86.

<sup>37</sup>John Wesley, Explanatory Notes Upon the New Testament ([n.d.] ; rpt. London: Epworth Press, 1952, pp. 8-9.

<sup>38</sup>Wesley, Works, IX, p. 466.

<sup>39</sup>*Ibid.*, V, p. 136.

<sup>40</sup>*Ibid.*, pp. 2-4.

<sup>41</sup>*Ibid.*, VI, p. 354.

of the church.<sup>42</sup> Wesley summarized this concern in a letter to Dr. Rutherford: "It is a fundamental principle with us that to renounce reason is to renounce religion, that religion and reason go hand in hand, and that all irrational religion is false religion."<sup>43</sup> He wrote to Mr. Downes: "And I am ready to give up every opinion which I cannot by calm, clear, reason defend."<sup>44</sup> Wesley believed the Creator endows all men with the ability to reason and evaluate moral issues in life. Reason is necessary to understand salvation and follow God's will.

Wesley had a fear that formalism would hinder the growth of Methodism.<sup>45</sup> He emphasized Christian experience to prevent this. Experience, however, is not just the vagaries of a person's feelings. Wesley allowed for experiential variations but insisted upon a common salvation (norm) for Christian experience.<sup>46</sup> He never accepted experience as the test of truth, rather, the truth is the test of experience. He feared any doctrine (or worship) which forgets personal experience, but he equally feared reliance upon experience which leaves the question of truth to the vagaries of individual feelings. Wesley appealed to the objective historical facts of Christianity (e.g. life

<sup>42</sup>Colin W. Williams, John Wesley's Theology Today (New York: Abingdon Press, 1960), pp. 25-30; cf. Umphrey Lee, John Wesley and Modern Religion, pp. 135, 143.

<sup>43</sup>Wesley, Works, XIV, p. 354; cf. Wesley, Explanatory Notes, p. 630; cf. Telford, The Letters of John Wesley, V, p. 364.

<sup>44</sup>Ibid., IX, p. 105.

<sup>45</sup>Ibid., XIII, p. 258; cf. John Wesley, A Plain Account of Christian Perfection ([n.d.] ; rpt. London: Epworth Press, 1960), p. 88.

<sup>46</sup>Umphrey Lee, John Wesley and Modern Religion, p. 139; cf. Franz Hildebrandt, Christianity According to the Wesleys (London: Epworth Press, 1956), pp. 11-12.



and teachings of Christ as Pattern, priority of Scriptures) to prevent unchecked experiences. Subjective experience should consist of an inward response to God's objective revelation of Himself in Jesus Christ, Scripture, and Christian tradition to be valid.<sup>47</sup> This combination of the subjective and ethical experience, the rational and the institutional (community of believers and Christian tradition) is always a confirmation of personal doctrine and conduct.<sup>48</sup>

Wesley studied people's religious experience. He perceived that the experience was not restricted to personal reflective moments, rather, it included the person's inner and outer life as he/she responds to God. Experience has evidential value to religion.<sup>49</sup>

Wesley had great respect for the writings and past traditions of the church fathers. He acknowledged that the fathers were not infallible, but he revered them because they were Christians and directed their readers to the strong evidence of Christian doctrine.<sup>50</sup> Wesley defended his doctrine of Christian certitude by referring to the teaching of the first century church (church fathers) in a letter to Mr. Richard Thompson.<sup>51</sup> He argued that their writings and traditions should be revered because they were endued with the extraordinary assistance of

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<sup>47</sup>Colin Williams, John Wesley's Theology Today, pp. 34-35; cf. Wesley, Works, III, p. 441; cf. Nehemiah Curnock, ed., The Journal of John Wesley, VI (London: Epworth Press, 1938), p. 202.

<sup>48</sup>Wesley, Works, V, pp. 111-144; cf. Hilderbrandt, Christianity According to the Wesleys, p. 12.

<sup>49</sup>Wesley, A Plain Account of Christian Perfection, p. 30; cf. Umphrey Lee, John Wesley and Modern Religion, p. 141.

<sup>50</sup>Wesley, Works, X, pp. 75-79.

<sup>51</sup>*Ibid.*, VII, pp. 467-68.

the Spirit, lived pious lives, and cared for the purity of religion. He was so insistent upon honoring these early writings and traditions that he claimed their authority second only to Holy Scriptures. His view of tradition underscored his reverence for church history and its role as guide in appraising religious issues.<sup>52</sup>

Wesley taught that men can receive revelational truth about God and themselves from natural creation. The natural order declares the immensity, magnificence, power, and wisdom of its Creator. All of nature directs people's attention to God. The discerning mind can learn moral lessons concerning God's activity and wisdom from observation of natural laws. Natural revelation can tell men about God but not who God is.<sup>53</sup>

Wesley advocated in his doctrine of holiness that there are stages in the development of a moral life in the sermon, "Repentance of Believers." First, there is the natural man who is dead in trespasses and sins (Ephesians 2:1-10). Inward sin produces unchecked acts of sin in the unconverted. Second, the babes in Christ are the justified people who have ceased habitual sin (I Corinthians 3:1-6). A principle of sin remains even though Christ indwells the believer. This sin exists and wars against the righteousness of the soul. Third, the spiritual man (adult Christian) experiences the cleansing power of Christ when every temper, thought, word, and work is brought to the obedience of Christ.<sup>54</sup> This latter stage is what Wesley understood to be Christian perfection.<sup>55</sup>

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<sup>52</sup>Ibid., XIV, pp. 224-26.

<sup>53</sup>Ibid., XI, pp. 325-37; cf. Burtner and Chiles, eds., A Compend of Wesley's Theology, pp. 36-40.

<sup>54</sup>Ibid., pp. 156-70.

<sup>55</sup>Wesley, A Plain Account of Christian Perfection pp. 5-30.

Wesley's perfectionism meant a harmonious personality and not absolute perfection.<sup>56</sup> It is the absence of undisciplined self-will, anger, and pride. The dominant goal for the Christian is love of God and your neighbor as yourself. It must be understood, however, that the adult Christian is never free from human ignorance, mistakes, bodily infirmities, and temptations in this life.<sup>57</sup>

The witness of the Spirit imparts moral security to the sanctified believer. The Spirit bears witness that the cleansing has been accomplished. The direct witness of the Spirit is the objective act of God in letting the believer know that inbred sin is cleansed. The indirect witness of the Spirit is the result of a good conscience toward God as it reflects upon the fruit of the Spirit. This witness of Christian perfection imparts Christian certitude similar to that received in justification.<sup>58</sup>

Wesley believed that the Christian life is a development and not just an event.<sup>59</sup> He insisted that holiness begins at the moment of conversion and that there is the possibility of becoming entirely sanctified at justification or by moral growth.<sup>60</sup> This is dependent upon the amount of moral light and growth one has attained; however, the general

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<sup>56</sup>Harald Lingstrom, Wesley and Sanctification (New York: Abingdon, n.d.), p. 159.

<sup>57</sup>Wesley, A Plain Account of Christian Perfection, pp. 24-25, 53, 76-81; cf. Wesley, Works, V, pp. 98-144.

<sup>58</sup>Ibid., pp. 76-81; cf. Wesley, Works, V, pp. 98-144.

<sup>59</sup>Umphrey Lee, John Wesley and Modern Religion, p. 183; cf. Lingstrom, Wesley and Sanctification, pp. 105-125.

<sup>60</sup>Wesley, Works, VI, pp. 1-22.

experience of people is that they are entirely sanctified after justification.<sup>61</sup> This moral development in perfect love usually involves both the gradual and instantaneous work of Christ.<sup>62</sup>

Wesley emphasized three points on seeking Christian perfection in "The Scripture Way of Salvation." First, it is received by faith in Christ's atonement. Christ alone must do the purifying work. Second, the candidate must come as he is to Christ. Third, it is to be expected in this life. A person must become aware of a need for this experience before he/she can receive it.<sup>63</sup>

Wesley developed his theology of the church upon the belief that people who love God will desire to join themselves in a spiritual community (the church). The rationale is twofold. First, they band together to oppose the works of darkness, spread the knowledge of God, and promote God's kingdom upon earth. Second, they are responding to Christ's instructions to be united as His body. This oneness is not something to be developed, rather, it recognizes the oneness that already exists by virtue of Christ's redemption. This gives a special sacredness to every local assembly.<sup>64</sup>

Wesley defined the church in a local and universal sense. The local usage is a company of believing people visibly joined together for

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<sup>61</sup>Wesley, A Plain Account of Christian Perfection, pp. 80-81; cf. Wesley, Works, VI, p. 53; cf. Smith, Revivalism and Social Reform, p. 115.

<sup>62</sup>Ibid., pp. 24-25, 53, 85; cf. Wesley, Works, VI, p. 53.

<sup>63</sup>Wesley, Works, VI, pp. 52-54; cf. Wesley, A Plain Account of Christian Perfection, p. 52.

<sup>64</sup>Ibid., pp. 149-50.

the purpose of hearing the word of God preached and the administration of the sacraments. The nature of the local church is: a living faith (necessary for the existence of the church), preaching and hearing the word of God (to preserve dynamic faith), and receiving the sacraments (means for increased faith).<sup>65</sup> The congregation is called to be the people of God. The emphasis is to be upon the people rather than the physical building.<sup>66</sup> Wesley underscored this when he said: "It should be observed that by the church is meant a body of living Christians who are a habitation of God through the Spirit."<sup>67</sup>

Wesley believed the church also includes all Christian congregations. This is the universal, invisible church of all the people whom God has called out from the world. The visible church is a part of this universal church. The relationship between the local congregation and the universal church is not dependent upon the size of the local assembly. It is reflected in the character of the invisible church as one body united by the Holy Spirit. There are varying degrees of holiness within the visible church, but holiness is the pattern which characterizes the life of the invisible church.<sup>68</sup>

Wesley saw four purposes for the church. It is to: (1) enable each individual member to save his own soul; (2) assist others in working out their salvation; (3) save others from a present and future

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<sup>65</sup>Ibid., VIII, pp. 30-31.

<sup>66</sup>Ibid., VI, pp. 392-94.

<sup>67</sup>Wesley, Explanatory Notes Upon the New Testament, p. 930.

<sup>68</sup>Wesley, Works, VI, pp. 393-96; cf. Works, X, p. 142.

misery; (4) overturn Satan's kingdom and set up the kingdom of Christ.<sup>69</sup>

The mission of the church also includes preserving harmony among its members. Wesley developed this concern in his sermon, "On Schism." He said that schism is not a separation from, but divisions in the body of Christ (I Corinthians 1:10). The scriptural word for schism means a division within the religious community. It is a lack of tender care of the members for each other, an alienation of affection, a division of heart toward Christian brothers which creates divisive parties. The result of schism is equivalent to heresies. All members must guard against schism because it is productive of evil consequences, violates the law of love and brotherly fellowship, cultivates unkind tempers, and harms the testimony of the church to ungodly people.<sup>70</sup>

Wesley was an advisor to his preachers. He gave advice on how to preach. The wrath of God should not be a main preaching topic because hearers will lose the joy of faith. Preachers are to describe the blessings of justification and exhort believers to go on to perfection by urging the people to think upon Bible promises and not slavish fears. The preacher must remember that his/her main work is to save souls and build up the flock in holiness. They are to invite people to Christ, convince them of the claim of Christ upon their lives, offer Christ to them, and build them up in Christ.<sup>71</sup>

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<sup>69</sup>Ibid., p. 150.

<sup>70</sup>Ibid., pp. 403-10; cf. R. Larry Shelton, "Wesley on Maintaining a Catholic Spirit," The Preacher's Magazine, LIII (July-August, 1978), 12-13.

<sup>71</sup>Wesley, Works, VIII, pp. 275-338.

Albert Outler summarized Wesley's cultural view as "plundering the Egyptians"<sup>72</sup>--the art of transvaluating secular wisdom into Christian insights.<sup>73</sup> The genius of Wesley was his ability to understand the best of culture and creatively use it to save souls and nurture them in Christian perfection. Wesley put this genius to work in two sermons entitled: "On Friendship with the World,"<sup>74</sup> and "On Leaving the World."<sup>75</sup> This view enabled him to transcend worldly culture and become a catalyst for its transformation.<sup>76</sup>

Orange Scott (1800-1847)

Scott appealed to the Bible as the final source for professing Christians in his doctrine of religious authority. The duty of every believer is to obey the Bible because it is divine truth and never contradicts itself. It contains everything necessary to call the church and society to follow justice and righteousness. Scott attributed his secession from the Methodist Church to his belief in biblical authority which demands moral purity and separation from evil.<sup>77</sup>

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<sup>72</sup>Albert C. Outler, Theology in the Wesleyan Spirit (Nashville: Tidings Press, 1975), pp. 1-22.

<sup>73</sup>Ibid., p. 17.

<sup>74</sup>Wesley, Works, VI, pp. 452-63.

<sup>75</sup>Ibid., pp. 464-75.

<sup>76</sup>H. Richard Niebuhr, Christ and Culture ([n.d.] ; rpt. New York: Harper and Row, 1975), pp. 218-19.

<sup>77</sup>Scott, Grounds of Secession, pp. 4, 9, 14, 31, 61-96, 119-47; cf. Orange Scott, "What Is Your Plan?" The True Wesleyan, I (January 7, 1843), 2.

The function of reason, according to Scott, is to understand the Bible and plan a strategy for moral and societal reform. Everyone is under obligation to exercise reason by studying and practicing Bible teachings for personal and societal reform. Bible study can give doctrinal views and reformatory principles for the good of society. Scott felt that reason enables the believer to understand the social implications of the gospel. The call of Christianity is never just to repent and be saved; it is to repent and to do the right. Moral discernment (reason) is needed as a bridge between belief and life conduct in the reformation process.<sup>78</sup>

Scott meant something more than subjective religious emotions when he talked about Christian experience. His affirmation was that what one subjectively experiences will manifest itself both in personal life style and social relationships. The belief (doctrine) and the life must be in a constant state of interaction to be scriptural. This emphasis is evident in his phrases "holiness of heart and life," "doctrine of holiness as experience and practice," and "inward and outward holiness."<sup>79</sup> The holy life is needed for Wesleyans to morally defend the rightness of their cause.<sup>80</sup> Scott also argued that true Wesleyans should follow the life example and teachings of John Wesley in their understanding of Christian experience.<sup>81</sup>

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<sup>78</sup>Donald G. Mathews, "Orange Scott: The Methodist Evangelist as Revolutionary," The Antislavery Vanguard, ed. Martin Duberman (Princeton: Princeton University Press, 1965), pp. 71-82; cf. Lucius C. Matlack, The Life of the Rev. Orange Scott, pp. 255-58.

<sup>79</sup>Matlack, The Life of the Rev. Orange Scott, pp. 248-49.

<sup>80</sup>Ibid., pp. 248-51.

<sup>81</sup>Scott, Grounds of Secession, pp. 4, 25-96.



Scott taught that there are moral laws which support natural creation. Violation of these laws constitutes a moral offense against God and nature. He felt that slavery is a deviation of this natural equity. Black people are created in God's image and to enslave them violates their rights and prevents them from responding to God's redemptive will and Lordship. Slavery is a sin not only because it is not scriptural, but also because it goes against the laws of nature.<sup>82</sup>

The Primitive Church and early Methodist traditions were cited as references in Scott's moral crusade. He endeavored to validate his doctrine of the church and justification for seceding from the Methodist Church by referring to noted church historians and Methodist writers.<sup>83</sup> He quoted John Wesley,<sup>84</sup> Francis Asbury, Thomas Coke,<sup>85</sup> and Richard Watson<sup>86</sup> to support his views.

The believer, Scott taught, has a New Testament call to a holy life. Holiness begins the moment the sinner is justified. The believer has a duty to seek deliverance from inbred sin in entire sanctification. It is an experience wrought in this life both instantaneously and gradually. The divine cleansing is done in a moment by the atonement of Christ; the state of holiness is the progressive life of righteousness and a continual habit of obedience to Christ. It is the moral goal

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<sup>82</sup>Ibid., pp. 31-32, 60-66, 82-87; cf. Orange Scott, "Our Cause," The True Wesleyan, I (February 11, 1843), 23.

<sup>83</sup>Ibid., pp. 4, 139-55, 161.

<sup>84</sup>Ibid., pp. 8, 25-28, 60-65, 85, 90, 106, 144, 193-229; cf. Matlack, The Life of the Rev. Orange Scott, pp. 248-58.

<sup>85</sup>Ibid., pp. 33, 97-108, 148.

<sup>86</sup>Ibid., pp. 73-74, 143.

of pursuing everything which honors Christ.<sup>87</sup>

This holiness of heart was a high priority for the Wesleyan Methodist Connection. It was the heavenly principle essential to the movement in conquering all opposition. Inward and outward holiness is the life of love which defeats persecution and slander by being an example of purity. It makes Wesleyanism "Christianity in earnest" or a movement of gospel reformers.<sup>88</sup>

Four points on holiness were underscored by Scott. First, the believer's call to holiness is not just an emotional experience. The Bible requires not only a holy heart, but holy actions. The emphasis is upon the performance of man's moral duties to God and others; there is no divorcement between heart and outward life.<sup>89</sup> Second, the essence of holiness is heartfelt love and respect for the equality of all men. The believer is to exercise divine love and avoid sectarianism even in disagreements. Corruptions should be fearlessly exposed in both church and state, but always in a loving Spirit as Christ loved and without retaliation.<sup>90</sup> Third, this experience keeps alive reformatory principles. This goal of holiness results in a reforming spirit toward the institutional church and society. Fourth, ministerial success is dependent

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<sup>87</sup>Orange Scott, "Our Course," p. 2; cf. Orange Scott, "Entire Sanctification," The True Wesleyan, II (January 13, 1844), 8; cf. Orange Scott, "Entire Holiness," The True Wesleyan, I (January 28, 1843), 15; cf. Orange Scott, "The Duty of Wesleyans," The True Wesleyan, I (May 20, 1843), 77.

<sup>88</sup>Matlack, The Life of the Rev. Orange Scott, pp. 248-51.

<sup>89</sup>Orange Scott, "Axioms and Corollaries," The True Wesleyan, I (December 23, 1843), 202.

<sup>90</sup>Matlack, The Life of the Rev. Orange Scott, pp. 248-61; cf. Scott, Grounds of Secession, pp. 31-32.

upon holiness to prevent religion from becoming mere forms where God's glory has departed.<sup>91</sup>

In his theology of the church, Scott believed the New Testament Church is a model for the organization of an earthly visible church. Scriptural principles have been established within the New Testament for the church. The early church recognized Christ as its Head and built its faith requirements and its ministry upon the apostolic teachings. The apostles (inspired of God) established the principle for church government by recognizing the authority of the whole assembly (Acts 12, 15). The laity are responsible for the gospel truth preached among them, moral and ethical purity, the election of teachers and leaders, and the moral disciplining of their members.<sup>92</sup>

Scott advocated that the "visible church is a congregation of faithful men where the pure word of God is preached and the sacraments are duly administered."<sup>93</sup> He claimed that the founding of the Wesleyan Methodist Church was upon apostolic principles and retained everything essential to Wesleyan Methodism (Methodist doctrines, experience, devotional usages of class meetings, love-feasts, moral discipline, outreach, and worship).<sup>94</sup> The church is a society of the believers of Christ who assemble for religious worship and divine instruction. Christ is the

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<sup>91</sup>Ibid., pp. 248-51.

<sup>92</sup>Scott, Grounds of Secession, pp. 4-16, 119-47.

<sup>93</sup>Orange Scott, "The Discipline of the Wesleyan Methodist Connection in the United States," The True Wesleyan, I (March 11, 1843), 37.

<sup>94</sup>Orange Scott, "The Wesleyan Church," The True Wesleyan, I (April 15, 1843), 59.

only Head of the Church and the Bible the only rule for faith and conduct while the duty of the member is to maintain godliness and oppose all moral evil.<sup>95</sup>

The church acquires its character from the morality of its members who compose and influence its policies. A church ceases to be Christian when its members or a majority of them renounce fundamental truths such as the rights of humanity and Christian morality. It ceases to do the work of Christ when it becomes carnally minded, allows despotic usurpations, and willfully retains wicked people in its fellowship. When this happens, the duty of the Christian is to secede from the church.<sup>96</sup>

This mission of the church is moral and social reform. The members are responsible for institutional purity and reform. God holds the collective church and individual members responsible for the moral purity of the church.<sup>97</sup> This principle of Christian responsibility underscores the requirement for holiness of heart and life.<sup>98</sup> The church is mobilized for institutional and societal reform by the members becoming holy in heart and life. This preservation of morality (holiness) is necessary for political liberty. Force may become necessary to preserve moral and political reform; however, Scott did not advocate physical violence.<sup>99</sup>

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<sup>95</sup>Orange Scott, "The Discipline of the Wesleyan Methodist Connection of America," The True Wesleyan, I (July 1, 1843), 102.

<sup>96</sup>Orange Scott, "Duty of Secession from a Corrupt Church," The True Wesleyan, I (April 22, 1843), 61; cf. Scott, Grounds of Secession, pp. 44-96.

<sup>97</sup>Scott, Grounds of Secession, pp. 65-96.

<sup>98</sup>Matlack, The Life of the Rev. Orange Scott, pp. 248-61.

<sup>99</sup>Scott, Grounds of Secession, pp. 10, 147, 162-63.

The church must also maintain lay authority in the ministry of the local church. Scott accused the Methodist Church of being controlled by a clergy class who hindered the laity in ministry. He believed this was contrary to the New Testament practice for the church.<sup>100</sup>

Scott maintained an ecumenical emphasis in his view of the church and social reform. He exhorted Wesleyans to cooperate heartily with all evangelical churches in reforming and spreading scriptural holiness throughout the world. No sectarian exclusiveness should become attached to the evangelism and missionary outreach of the church.<sup>101</sup> He was concerned not only about saving souls, but also about preaching the teachings of Jesus Christ as the great reforming principle for the ages.<sup>102</sup>

The local church is to recognize the authority of the Wesleyan pastor, according to Scott. The one primary duty for the pastor is to save souls and build the converts up in holiness. Every sermon should convict, offer Christ, invite men to Christ, and morally build people up. Other duties of pastors are to hold love-feasts, oversee the members, preach, administer the sacraments, encourage financial support of missions and the Sunday Schools, and visit the sick. The preacher is also to be diligent, serious, speak no evil, be punctual, avoid favoritism, and be ashamed of nothing but sin.<sup>103</sup>

Scott's cultural view emphasized the church as the reforming agency of societal wrongs. The church must be separate from sin and

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<sup>100</sup>Ibid., pp. 119-47

<sup>101</sup>Matlack, The Life of the Rev. Orange Scott, pp. 31-32.

<sup>102</sup>Ibid.

<sup>103</sup>Orange Scott, "The Discipline of the Wesleyan Methodist Connection in the United States," The True Wesleyan, I (March 18, 1843), 41.

culture in order to become a reforming institution. It must continually maintain moral reform against evil both inside and outside the church. His strategy was to evangelize those outside the church and preach holiness for the reformation of those within the church. The evangelization of the lost and sanctification of the believers makes the church a reforming agency of society.<sup>104</sup> He also recognized the church's use of the press to agitate for moral and political reform.<sup>105</sup>

### Luther Lee (1800-1889)

Holy Scripture was Luther Lee's main source for religious authority. He stated that he was a believer in the divine inspiration of Scriptures and had made them the subject of intense study for half a century.<sup>106</sup> The Scriptures are true and constitute a supernatural revelation of God.<sup>107</sup> The Bible is the higher law of God, the only authoritative standard of right and wrong; a successful appeal to the Bible is conclusive and the end of all controversy.<sup>108</sup> Scriptures are

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<sup>104</sup>Matlack, The Life of the Rev. Orange Scott, pp. 248-51; cf. Mathews, The Antislavery Vanguard, pp. 75-101; cf. Scott, Grounds of Secession, pp. 65-96.

<sup>105</sup>Orange Scott, "Prospectus," The True Wesleyan, I (January 28, 1843), 14.

<sup>106</sup>Luther Lee, Natural Theology, or the Existence, Attributes and Government of God, Including the Obligations and Duties of Men Demonstrated by Arguments Drawn from the Phenomena of Nature (Syracuse: Wesleyan Methodist Publishing House, 1890), p. 4.

<sup>107</sup>Ibid., pp. 7-8; cf. Lee, Elements of Theology, pp. 6-65.

<sup>108</sup>Lee, Slavery Examined in the Light of the Bible, p. 1; cf. Lucius Matlack, comp., Discussion of the Doctrine of the Trinity Between Luther Lee, Wesleyan Minister, and Samuel J. May, Unitarian Minister (Syracuse: Wesleyan Book Room, 1854), p. 131.

not designed to teach mankind the fact of God's existence, but rather to correct their false views concerning Him and show who He really is.<sup>109</sup>

Lee understood human reason to be a revelational gift from God. Reason is a divine gift used for reflection to gain new knowledge and comprehend God's revelational will. God establishes the communicative process by teaching people language. Human reason is God's point of contact with mankind. People possess intelligence which enlightens the human conscience and will. God's self-revelation and mankind's moral nature are dependent upon the continual exercising of human reason.<sup>110</sup>

The demands of the moral nature cannot be met by exercising reason. Human reason can discover moral defects, but it cannot meet them. God's revelation alone supplies this moral deficiency. Reason functions adequately only when it begins with the premises of revelation; it is never by itself an infallible guide. The human mind is imperfect in moral perception and this underscores the need for God's revelation to continually guide reason.<sup>111</sup>

Christian experience, according to Lee, is the result of a sinner's conversion. Everyone is sinful and under a universal obligation to accept Christ's atonement. The Scriptures represent Christ as the Redeemer and humanity as the redeemed. As Mediator, Intercessor, Reconciler, and Advocate, Christ is the only Person who removes sin from mankind (II Corinthians 5:21). Lee described this Christian experience by use of theological terms. Justification describes God's

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<sup>109</sup>Lee, Elements of Theology, p. 68.

<sup>110</sup>Ibid., pp. 7-9.

<sup>111</sup>Ibid., pp. 8-13, 43-47.

redemptive work by making sinners just in their legal relationship to God. Regeneration is the renewal of human nature from habitual sin and the impartation of spiritual life. Adoption indicates God's gracious act of receiving sinners (aliens, enemies) into His family. The witness of the Spirit is God's act of testifying to the believers of their acceptance with Him. Sanctification generally means the process by which a regenerate becomes holy.<sup>112</sup>

Religious experience is both objective and subjective. It is based upon the objective and historical facts of the atonement of Christ. Objective Christianity becomes subjective when Christ's redemption is applied to the repenting heart and creates a new person in Christ.<sup>113</sup>

Lee believed that nature is part of God's revelation for the human mind to explore and interpret. Such study acquaints one with the existence of God and mankind's obligation to obey Him, but it cannot address people's real moral need. The supernatural revelation of Scripture must enlighten natural revelation. The truth revealed in nature must be in harmony with the truth revealed in the Bible because there is perfect harmony between science (nature) and Scripture.<sup>114</sup>

Methodist authors were used by Lee to support his views. He quoted from John Wesley, Richard Watson, and John Fletcher, and he claimed that his views of sanctification represented Methodist theology.<sup>115</sup>

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<sup>112</sup>Ibid., pp. 124-48, 89, 194-95, 200-19.

<sup>113</sup>Ibid., pp. 189-207.

<sup>114</sup>Lee, Natural Theology, pp. 7-18.

<sup>115</sup>Lee, Elements of Theology, pp. 123, 208-10; cf. pp. 66, 122, 481, 493, 502, 527.



Robert Chiles believed Lee's Elements of Theology extended Methodist theology (especially Richard Watson) in America.<sup>116</sup>

Lee's theology of holiness begins with his doctrine of God. God's holiness must be contemplated in two ways. First, God is absolute purity and the absence of all moral defilement or tendency to evil. Second, God is the presence of all possible, positive, and operative goodness. God is infinite opposition to all evil and infinite love for all that is good, right, and holy. God wants to give His moral qualities to everyone who will respond to His redemptive work. Mankind fell from his original state of primitive holiness, but God's design is still to make mankind holy (like Himself) through the process of salvation.<sup>117</sup>

Lee had a wholistic view of salvation. New life is imparted at regeneration and holiness begins as the process of gradual sanctification. The Christian graces are all imparted even though they may not exist in equal strength and maturity. The guilt and power of sin is broken but not completely destroyed. This creates awareness for the divine work of sanctification ("instantaneous sanctification"). Entire sanctification is the renewal of man's moral nature whereby the believer is washed entirely from inward sin and enabled to love God with all his soul. This is received by faith in Jesus Christ with the result of separation from the world and positive devotion to God's will and service. The Christian graces imparted at the new birth are now unhindered in their development and contribute to an increase in moral strength and maturity. It is the perfecting of the regenerate state by removing hinderances

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<sup>116</sup>Robert E. Chiles, Theological Transition in American Methodism: 1790-1935 (Nashville: Abingdon Press, 1965), pp. 46-49, 54.

<sup>117</sup>Lee, Elements of Theology, pp. 76-78, 106-124, 198-211.

to moral development. This does not mean freedom from temptation, human infirmities, or preclude further moral development--glorification in heaven brings the believer his full inheritance of holiness.<sup>118</sup>

Lee believed that it is possible to become entirely sanctified at conversion. This is consistent with his concept of moral light, intellectual comprehension, and sanctifying faith. He stated: "It may not be safely affirmed that it cannot take place at the moment of regeneration, yet it is clear that it very rarely does."<sup>119</sup> He also cautioned that God's sanctifying work is difficult to explain; it is plain to those who have experienced it but difficult to express when others have experienced it in a limited way.<sup>120</sup>

Lee developed his theology of the church by a series of contrasts between the visible church and the invisible Body of Christ. A person can join the invisible church by virtue of faith in Christ when converted. Membership in the visible church requires the public testimony to being a Christian and the consent and recognition of the other church members. The universal church receives members only by an act of God's grace through the atonement of Christ. Membership ceases by backsliding or renouncing Christianity in the invisible church; while membership in a visible church (volunteer association) can be removed by a person choosing to withdraw his/her membership (II Corinthians 3:1). The universal church neither receives, disciplines, nor excludes members, while the visible church has a moral duty to receive and discipline

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<sup>118</sup>Ibid., pp. 198, 208-19.

<sup>119</sup>Ibid.

<sup>120</sup>Ibid., pp. 207-208.

its members. The church of Christ has a membership which is unknown, but a local church must have this knowledge to discharge the functions of a church and exercise moral discipline. The universal church is a unit composed of the redeemed without distinction of dispensations, races, or place, while the visible church may be composed of many different churches, nationalities, languages, and customs. The invisible church is one body, while there may be many local churches in the same area which provide a concentrated and efficient ministry in a community.<sup>121</sup>

The mission of the church is derived from its relationship to Christ. Every local church must maintain belief in the fundamental doctrines of the Bible and practice its pure morality. It should transcend the prevailing cultural patterns and emphasize the Lordship and judgment of Christ as revealed in the Bible.<sup>122</sup>

The church also has a mission to people within its fellowship. First, it must cultivate a pure Christian fellowship for the mutual comfort and edification of all members through moral discipline, instruction, support, and orderly assemblies for public worship. The discretionary power is lodged with the whole church to receive or reject members; thus preserving the purity of the fellowship. Second, the church must exercise constant moral reform of itself. It is to remain separate from sinners. This helps to determine the difference

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<sup>121</sup>Lee, Elements of Theology, pp. 482-86; cf. Luther Lee, Ecclesiastical Manual, or Scriptural Church Government Stated and Defended (New York: Wesleyan Methodist Book Room, 1850), pp. 9-83.

<sup>122</sup>Ibid., pp. 486, 495; cf. Lee, Slavery Examined in the Light of the Bible, p. 48.

between the church and the world. Third, the church must preserve the rights of the laity. The laity has the sole right to make its own rules and establish discretionary power in accordance with Christ's will and Scriptural teachings. The laity not only has the right of self-government but may also engage in theological reflection as the community of faith. The community of believers must discover and enforce the general rules for faith and practice because Scriptures are not systematized. Fourth, the church is to administer the sacraments as a means of grace and edification. Baptism and the Lord's Supper are the ordinances which Christians accept as an oath of obedience to God and His will.<sup>123</sup>

The relationship of the church to the world is to be characterized by evangelism. Christians have an obligation to witness concerning the saving grace of Christ. The evangelism of the world requires the cooperative and unified efforts of the organized local church.<sup>124</sup>

Lee believed that the clergy is a permanent institution for the salvation of the world (I Corinthians 1:21). The task of the church is to evaluate and set aside workers for ministry, teaching, and enforcing the doctrines of Christianity (Romans 10:13-15). Workers must possess Christian character and a conviction to preach while the church desires to hear them preach. Ordination is the church's recognition and recommendation of God's work in calling a person into the ministry.<sup>125</sup>

The church has one cultural affinity with the world and that

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<sup>123</sup>Ibid., pp. 486, 494-95, 505-11, 543-47; cf. Lee, Slavery Examined in the Light of the Bible, pp. 4-12; cf. Lee, Ecclesiastical Manual, pp. 84-156.

<sup>124</sup>Ibid., pp. 486-88.

<sup>125</sup>Ibid., pp. 513-33.

is evangelism. Moral reform is to preserve cultural isolation from the patterns and thoughts of the world. The moral reform issue was a fundamental concept in Lee's ecclesiology for maintaining the church as a pure fellowship of believers. The duty of the believers is to evaluate the church and help prevent it from becoming enslaved to worldly cultural patterns. The members of a church should remember that they are responsible for the character and teachings of their church (I Corinthians 5:5; Matthew 18:17; Ephesians 5:2).<sup>126</sup>

Martin Wells Knapp (1853-1901)

Knapp believed that the Bible is the first criterion in discovering divine authority. The first question on every doubtful moral issue is whether it harmonizes with God's will as revealed in the Scriptures. The Bible is a book of general principles, but it covers almost every practical point of human life. Jesus set the pattern in His appeal to Scriptures when Satan tempted Him. Any issue which does not agree with biblical teachings should be rejected. The Bible's moral witness is foundational to all other sources of religious authority.<sup>127</sup>

Knapp advocated the existence of a universal rule of right and wrong. When one is confronted with a moral decision, it should be decided on the basis of whether it is in harmony with God's will as revealed in man's moral nature. God may lead contrary to human feelings,

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<sup>126</sup>Ibid., pp. 486-87; cf. Luther Lee, Wesleyan Manual: A Defense of the Organization of the Wesleyan Methodist Connection (Syracuse: Samuel Lee, 1862), pp. 84-108.

<sup>127</sup>Martin Wells Knapp, Impressions (Cincinnati: God's Revivalist, 1892), pp. 53-55.

prejudice, and natural inclinations, but He directs in accord with what is right. Jesus Christ is the objective Pattern to guide people in doing the right. He is the believer's only perfect Model. Christian experience is the moral transformation that enables a person to know and do what is morally right. The Christian's moral life, growth, and obedience is dependent upon Christ as the objective Model and subjective Guide.<sup>128</sup>

God also guides and reveals Himself to people through the life experiences they encounter. Knapp taught that life's events have educative value for growth in moral obedience. Providential opportunities are always in accord with biblical values and the Spirit's convicting power within the moral life.<sup>129</sup>

Reason is a spiritually enlightened judgment, according to Knapp. It is a revelational gift that God never by-passes. He invites mankind to use reason as a means of understanding its relationship to the Creator (Isaiah 1:18; Romans 12:1,2). God always deals with the human race as rational beings who can evaluate and obediently do His will. Reason is never complete within itself because it needs God's revelational activity to perceive moral truth.<sup>130</sup>

Christian tradition was used by Knapp to determine the authenticity of Christian theology. He quoted from Methodist leaders such as John Wesley, George Peck, Adam Clarke, Daniel Steele, and George D. Watson.

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<sup>128</sup>Ibid., pp. 55, 122-33; cf. Martin Wells Knapp, Christ Crowned Within (Cincinnati: God's Revivalist, 1886), pp. 9-29.

<sup>129</sup>Ibid., pp. 55-60.

<sup>130</sup>Ibid., pp. 60-69.

He used the church creeds (Council of Trent, Helvetic Confession) to validate his belief that after conversion the residue of inbred sin remains until cleansed by entire sanctification.<sup>131</sup>

Knapp's view of holiness was based upon a concept that mankind requires a redemptive double cure. Conversion is the first cure for the sinful exterior life which breaks the power and habits of sin. Entire sanctification is the second redemptive cure for the interior life of the believer where moral struggles with inbred sin cease and divine love fills the soul. It results in power for witnessing, resisting temptation, and imparts moral stability. The moral health and prosperity of the church are assured when Christ is crowned within the believer. The sanctified person has received the down payment of his eternal inheritance in this life. Death ushers the believer into the heavenly life where he reigns with Christ in a state of moral progression. The question of dress, jewelry, injurious habits, and foolish jokes are also removed by this second blessing.<sup>132</sup>

The Spirit's baptism is an indispensable qualification for Christian service. A person cannot do effective revival and missionary work without this pentecostal experience. It is the secret of soul winning and outreach.<sup>133</sup>

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<sup>131</sup>Ibid., pp. 15-16, 22-26, 31, 34, 54-65, 83-85; cf. Martin Wells Knapp, The Double Cure ([n.d.]; rpt. Concord, Tenn.: Denton Publications, 1978), pp. 5-23; cf. Knapp, Christ Crowned Within, pp. 24-29.

<sup>132</sup>Knapp, The Double Cure, pp. 5-23; cf. Knapp, Christ Crowned Within, pp. 30-40, 50-66, 83-167; cf. Martin Wells Knapp, Lightning Bolts from Pentecostal Skies; or, Devices of the Devil Unmasked ([n.d.]; rpt. Noblesville, Ind.: Newby's Book Room, n.d.), pp. 13-30.

<sup>133</sup>M. W. Knapp, Revival Kindlings (Albion, Mich.: Revivalist

Knapp believed the sanctifying experience is permanent as long as the moral conditions are met for retaining it. Once the Christian seeks the experience and receives the witness of the Spirit, he permanently retains it by Bible study, prayer, attendance at all the means of grace, avoiding foolish jesting, systematic giving, personal soul winning, reading spiritual books, cultivating a forgiving spirit, and moral obedience to Christ's will.<sup>134</sup>

Knapp had an eschatological emphasis in his view of holiness. Bible holiness recognizes the imminency of Christ's second coming and victory over all evil. This eschatological hope is an incentive to holy living. The dispensations of the Father and Son have come and gone. The believer now lives under the dispensation before Christ returns to establish His earthly rule. The church, as the Bride of Christ, must have a moral readiness for His return.<sup>135</sup>

Knapp's theology of the church must also be interpreted by his eschatology. He believed that God's plan for mankind can be divided into time periods or dispensations. First, there was the Old Testament Church beginning with mankind's creation in original holiness and including the patriarchal, mosaic, and atonement periods. Second, the Pentecostal descent of the Spirit ended the Old Testament Church era and ushered in

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Publishing, 1980), pp. 32-62, 83; cf. Knapp, Lightning Bolts from Pentecostal Skies, pp. 69-79.

<sup>134</sup>Knapp, Christ Crowned Within, pp. 168-69; cf. Knapp, The Double Cure, pp. 42-84.

<sup>135</sup>M. W. Knapp, Holiness Triumphant; or, Pearls from Patmos ([n.d.] ; rpt. Cincinnati: God's Bible School, n.d.), pp. 9-28.



the New Testament Church age. The Spirit's work presently is to prepare the church to be the Bride of Christ. The church will escape the tribulation judgments by the rapture and will celebrate its union with Christ at the second advent. Third, the Millennial period ends when Christ and His glorified Bride return to earth and establish a kingdom period. Christ will rule the earth with the church as His crowned kings and priests. Holiness will characterize the whole earth and human affairs. Fourth, the celestial period will be ushered in after the final judgment of Satan and all evil. This will be the infinite age of God's kingdom during which all the redeemed of the ages are co-heirs with Jesus in a glorified earth.<sup>136</sup>

The mission of the church is realized as an eschatological tension between the now and the future in Knapp's theology of the church. The church is in an exile state in this life. It receives its life and birth from above, which necessitates its continued existence and work as pilgrims and strangers in this world. It is to be a pentecostal church cultivating an expectancy of Christ's return. This requires a pentecostal experience of entire sanctification, exercising of divine healing, unified membership, prayer, New Testament financial giving, and the confession of the expectant return of Christ. The sudden return of Christ is not only an incentive to holiness, but also it is to foster a missionary spirit and evangelistic outreach. The church is divinely equipped for Christian outreach by the mobilization of the laity to work in preparing the world for the second advent. Women and children are also divinely called and

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<sup>136</sup>Knapp, Lightning Bolts from Pentecostal Skies, pp. 135-53.

have a rule to fulfill in this pentecostal expectancy and outreach.<sup>137</sup>

Knapp believed that Christ calls His workers from secular interests to devote themselves to full-time ministry. When Christ calls a person, the Spirit endorses the call with the church ordaining the person for ministry. The divine qualifications for pastors are conversion, baptism with the Spirit, and a witness for Christ. Preaching should be scriptural, powerful, God-pleasing, proclaim divine healing, convict of sin, and declare holiness as a second blessing. The preacher is to cultivate worship which is spontaneous and free from formalism, while the congregation is to follow the preacher's godly example, obey, accept, love, and pray for the pastor, and be charitable toward any infirmities.<sup>138</sup>

The culture of this world is in opposition to God's will, according to Knapp. The preacher must be careful not to be dependent upon the mental culture of this world. The sanctified must always shun injurious habits such as tobacco, opium, candy, pork, tea, and coffee. The worldly amusements of dancing, rink going, card playing, theater going, horse racing, novel reading, and circus attendance must be avoided. These things are freely given up for the cause of spirituality when Christ is crowned within the believer. Religion becomes easy in the absence of these amusements. The church must never forget that Christ has called it into an exile existence in a foreign culture; its real

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<sup>137</sup>Ibid., pp. 86-108, 122-33, 136-61, 164-88; cf. Knapp, Holiness Triumphant, pp. 11-33, 29-84; cf. Knapp, Revival Kindlings, p. 47.

<sup>138</sup>Knapp, Lightning Bolts from Pentecostal Skies, pp. 192-260.

home is in heaven.<sup>139</sup>

Seth Cook Rees (1854-1933)

Seth Rees based his theology of religious authority upon the reliability of the Holy Scriptures. His goal for his converts was to help them discover Bible principles which they could use in their daily experience and conduct. Rees taught that these principles for Christian living are outlined in the Bible. Acts is a helpful source in understanding Bible standards, the apostolic practices, and the spiritual-life style of believers. The New Testament exalts Jesus as the perfect Model for Christian living and the rediscovery of primitive piety. The believer must cultivate the Christian faith by confirming and developing it in accord with the Bible and the life example of Jesus. Rees believed the Bible to be the written word of God for a person's belief and life. Thus, God's plan of salvation is dependent upon the truthfulness and reliability of the Bible.<sup>140</sup>

Rees taught that Christian experience is a relationship with Christ where all spiritual doubts and uncertainties are removed. A person can know his sins are forgiven because of this conscious experience with God. A believer can witness to a skeptical person out of religious certainty. It is not an experience to be lived away from the mainstream

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<sup>139</sup>Ibid., pp. 177, 123, 192-260; cf. Knapp, Christ Crowned Within, pp. 135-46.

<sup>140</sup>Seth Rees, The Holy War (Cincinnati: God's Bible School and Revivalist, 1904), pp. 160-62, 167-68, 236-38; cf. Seth Rees, The Ideal Pentecostal Church (Cincinnati: Revivalist Press, 1897), p. 86; cf. Seth Rees, Fire From Heaven (Cincinnati: Revivalist Press, 1898), p. 217.

of daily life. The experience also goes beyond learned religious treatises. It always results in a holy life which releases the believer from formalism, creeds, and trusting in human feelings for assurance of acceptance with God.<sup>141</sup>

Rees believed new converts should cultivate their Christian experience. They should not be in bondage to the experiences and circumstances of other people. The Christian's joy does not depend upon outward circumstances, moods, or estatic feelings. Christian experience is validated only by the Spirit's witness and not by a religious practice or demonstration. Jesus is the New Testament Pattern for Christian life and not the manifestations and practices of others. Christian experience can be lost simply by an undue analyzing and fighting for it.<sup>142</sup>

According to Rees, human reason is another source of authority for evaluating religious experiences and the work of the church. The believer uses reason to understand the promises of God and to do His will. Creative thought is needed for Christian ministry. The Spirit inspires, guides, and uses human thought in this outreach. However, human reason is never infallible due to the consequences of sin and requires sanctified faith to make it morally useful in church work.<sup>143</sup>

Rees based his theology of holiness upon the premise that there are three moral conditions among people. The first state includes the

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<sup>141</sup>Rees, Fire From Heaven, pp. 125, 187, 192, 253; cf. Rees, The Ideal Pentecostal Church, pp. 2, 56-57, 66, 113.

<sup>142</sup>Rees, The Holy War, pp. 7-72, 76, 122, 160-61, 167-70, 202, 143-46; cf. Rees, The Ideal Pentecostal Church, pp. 63-66, 133.

<sup>143</sup>Ibid., pp. 74, 98-99, 150, 122, 235-38; cf. Rees, The Ideal Pentecostal Church, pp. 24-25.

unconverted who are spiritually lost and enslaved by sinful habits. The moral need is conversion. These people are the mission field to whom Christians should proclaim the gospel. The second group, the regenerated people, has been convicted of sin, repented, and accepted Christ. The sinful habits of this group have been broken and new spiritual life imparted. These people are defiled in their inward lives which creates irregularities in living the Christian life (e.g. pride, temper, malice, selfishness). A third class of people is those who are delivered from inbred sin. The moral irregularities hindering Christian living have been removed. No unclean habits are allowed in this holy experience. Wine, beer, snuff, opium, unclean thoughts, unchaste desire, unholy connections (godless lodges), or questionable business practices are not consistent with this high state of grace. These people are free from envy, strife, jealousy, worldly ambition, peevishness, fretfulness, and sensitive touchiness. These believers are insensitive to insults and retaliation.<sup>144</sup>

The success of the church's program is dependent upon this experience of holiness. The baptism of the Spirit is necessary for the church to be holy. Entire sanctification delivers the church from compromise, pleasure-seeking, wasted energy, fanaticism, and backsliding. This is a stabilizing experience that produces consecrated church leaders whose sanctified presence will convict sinners. Holiness should be proclaimed because of its moral power to help the church. This proclamation should emphasize both the instantaneous and gradual phases of the experience. The believer needs to be purified instantaneously from the inward

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<sup>144</sup>Ibid., pp. 9-44, 65-82; cf. Rees, The Ideal Pentecostal Church, pp. 8-19; cf. Rees, Fire From Heaven, pp. 23, 67, 209, 325-29.

pollution of sin, but this is not the ultimate in Christian experience. It is only the beginning of gradual sanctification. The unchanging nature of the Lord should also be emphasized rather than feelings, experiences, and demonstrations. The believer may not always be able to feel the presence of the Spirit, but the Christian's responsibility is to walk in the spiritual light. The baptism of the Spirit need occur only once in a lifetime if the believer continues to be obedient to the will of Christ. The Spirit comes not only to purify, but to abide within the believer.<sup>145</sup>

Rees expressed caution about formalizing his theology of holiness. If reason had to defend it, then the believer did not possess it. He felt holiness people make a mistake in spending so much time explaining holiness. He stated: "I used to take a great deal of time in defining the steps; and it may be that sometimes folks get into it by steps, but most of them tumble in."<sup>146</sup>

Rees developed his theology of the church with an emphasis upon two classifications. The first category he called the "holiness people."<sup>147</sup> His use of this term indicated he was speaking of an institutional church. He characterized this type of church as lacking in spirituality and fixed purposes, being weak in faith, and becoming preoccupied with weaknesses instead of God's strength. This church neglects to preach holiness as a second blessing; this results in moral indifference. These people institutionalize Christianity by failing to develop biblical principles

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<sup>145</sup>Rees, The Holy War, pp. 82, 87-89, 160-61, 167-72, 232-35, 241-43.

<sup>146</sup>Rees, Fire From Heaven, pp. 175, 258.

<sup>147</sup>Ibid., pp. 38-39.

for faith and practice. They are in bondage to an increased membership, forms, rules, methods, and social classes. The work of the church is done with a preoccupation with activities which have few moral results.<sup>148</sup>

The second classification is the "ideal pentecostal church."<sup>149</sup> Rees called this category the "holy people."<sup>150</sup> This church is composed of regenerate people who know the power of moral cleansing from unclean thoughts, wine, beer, tobacco, and opium. It is free from sectarianism and sensationalism in advertisement, yet it attracts people. Its members are baptized with God's power which delivers them from grumbling, touchiness, and striving for ecclesiastical power. They are radiant, with divine healing practiced as a testimony of the presence of God. It is a unified church characterized by a common brotherhood where no prominence is given to the sexes (honors women preachers). The members are demonstrative in honoring the leadership of the Spirit in their giving and witnessing for Christ.<sup>151</sup>

Rees taught that the mission of the church is to rediscover and preserve primitive New Testament Christianity. The baptism of the Spirit can equip the institutional church and make it a pentecostal church in worship and outreach. The church should spontaneously celebrate God's presence and provide moral support for each member to live the holy life. It is called into partnership with God to evangelize and socially reform

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<sup>148</sup>Ibid., pp. 38-39, 85-86, 105-106, 132-33, 187, 193-98, 217-22, 258; cf. Rees, The Holy War, pp. 72, 99, 156

<sup>149</sup>Rees, The Ideal Pentecostal Church, pp. 8-19.

<sup>150</sup>Rees, Fire From Heaven, pp. 38-39.

<sup>151</sup>Rees, The Ideal Pentecostal Church, pp. 7-34, 51-85; cf. Rees, Fire From Heaven, pp. 67, 117.

the world. The reforming church must preserve its primitive piety by following the Bible and Jesus' example in maintaining an uncompromising warfare with evil.<sup>152</sup>

The ministry of the church is to be characterized by dedicated clergymen and churches which realize the seriousness of the warfare against sin. The victory is assured because the baptism of the Spirit imparts freedom from self-interest and clothes with the whole armour of God. These believers do not trust substitutes (education, the applause of men) for God's power.<sup>153</sup>

Rees believed that the church and culture have an adverse relationship. The church is at war with culture because it is part of this evil age. The baptism of the Spirit separates and empowers the church for this warfare. Righteousness will be triumphant when Christ returns for His holy people. The church must remain morally separate and be at war with evil while it awaits this future day. Culture and refinement apart from salvation are profitless. The church must be free from all of the conventionalities of culture and give priority to the Lordship of Christ.<sup>154</sup>

#### Chapter Summary

This chapter researched the views of five men who are recognized

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<sup>152</sup>Rees, Fire From Heaven, pp. 63, 67, 74, 83-86, 105-106, 117, 193-98, 217-18, 253-58; cf. Rees, The Holy War, pp. 10-12, 23-25, 44 156; cf. Rees, The Ideal Pentecostal Church, pp. 5-7, 46-50; cf. Rees, Miracles in the Slums, pp. 8, 299.

<sup>153</sup>Rees, The Holy War, pp. 9-20, 44, 48.

<sup>154</sup>Ibid., pp. 9-20, 40-48; cf. Rees, Fire From Heaven, pp. 59, 85, 102, 113, 217-18; cf. Rees, Miracles in the Slums, pp. 120-21.



as influencing the history of the Wesleyan Church. The purpose is to summarize these findings in this division of the chapter.

### Doctrine of Religious Authority

The doctrine of religious authority is the foundation upon which each of the early church leaders developed their beliefs for a sound moral life and the work of the church. First, they were unanimous in agreeing that the Bible is the foremost authority for Christian living and ministry. The Bible is the objective written revelation of God which exalts God's universal and redemptive mission among all races. The Bible is not isolated by itself as an object of worship; however, the authority of the Bible is due to its exaltation of Jesus Christ as the incarnate God-man. All questions concerning God's plan of salvation, sinful human nature, and ethical guidelines for personal and corporate life are answered by Holy Scriptures. The Bible is the final authority in appeals of questions concerning personal faith and societal life.

Second, reason is the interpretive medium used by the Holy Spirit to help the believer understand God's revelation. Reason is never all sufficient. It is always dependent upon God's revelation.

Third, all of these leaders agreed upon the need for a revival of New Testament piety (Christian experience). This experience is based upon the objective atonement of Christ and the subjective application to the believing person. They all sought to safeguard experience from the pitfalls of subjectivism and formalism.

Fourth, nature and human history reveal God's will as part of His revelational truth. Moral laws govern nature and history gives an educative value to them. A person can discern God's will for life

when these laws are understood. This logic forms the rationale for the historical consciousness of the early leaders.

### Theology of Holiness

There were varying emphases in the five leaders' views of the theology of holiness. They agreed on the nature of holiness. All five men adhered to the twofold manifestations of sin. Sin is a principle or source which manifests itself in sinful conduct. Sinful acts are atoned for at the moment of justification while the principle remains as sin in believers. Christian perfection or entire sanctification is Christ's redemptive work which purifies the believer from temperaments contrary to divine love. Each leader disclaimed absolute perfectionism; rather, each perceived this as a moral state where the human personality is harmonized and governed by divine motives. They believed the nature of this experience can best be summarized as holy love. Each leader believed in the witness of the Spirit for religious certitude at justification and entire sanctification.

These men differed in their theologies of holiness. Wesley, Scott and Lee stressed the developmental life of Christian perfection and not just a once-for-all experience. They acknowledged both the instantaneous and gradual work of holiness, but they placed an emphasis upon the gradual work and the relationship of holiness to life. They stressed the ethical and moral duty of the believer before God and society. This focus upon holiness and life was the source for their development of reformatory principles for church and society. Wesley and Lee allowed for the possibility of becoming entirely sanctified at conversion if sufficient moral light is given to exercise sanctifying faith.

Knapp and Rees especially emphasized the imminency of Christ's second coming and God's judgment as incentives for the sanctification of the believer.

### Theology of the Church

These formative leaders based their theology of the church upon invisible and visible church paradigms. Wesley's view of the church emphasized the objective holiness of the church or an ecclesiastical monism. The visible church is the invisible church localized within a geographical location and cultural setting. Each local congregation is characterized by objective holiness because it is a visible representation of the universal invisible church. This view of the church is demonstrated in Wesley's concern that Methodist adherents participate in the means of grace offered by the Church of England. The other four leaders can be interpreted as advocating an ecclesiastical dichotomy. The visible church is merely a voluntary gathering of individuals who choose to form a visible imperfect organization in need of constant moral reform. The contractual nature of the organization allows the members to withdraw any time the local church does not maintain what a member's conscience (guided by the Bible) dictates as moral purity and separation from the world. The invisible church is the Scriptural and historical pattern for believers in all ages (both living and glorified saints). The imperfect, visible church will become a true church at Christ's second coming. This is especially highlighted in Knapp's eschatological "exile church" in search of its heavenly inheritance.

Scott, Lee, Knapp, and Rees were concerned to preserve the purity of the local church. They emphasized the need for continual moral reform

of the church's membership. This desire for the visible church's purity can be understood as the point of contact between the invisible and visible paradigms. The emphasis upon holiness (purity) of the members can be interpreted as their desire to honor the objective holiness of the church.

All the men believed the mission of the church involves a three-fold relationship. First, the church is dependent upon Christ as the Head for its divine directions. Christ is the Pattern for the individual and corporate life of the church and its membership. The church is to continually strive for corporate and individual moral obedience, purity, holiness, and justice in response to Christ's Headship and moral Pattern. The Bible provides the authority which guides the moral life of the church.

Second, the church has an obligation to its own members. Wesley taught that when a person becomes saved his duty is to help others work out their salvation. His view emphasized the local church's objective holiness. He advocated the mutuality of members in preserving harmony and nurturing believers in Christian perfection. Scott and Lee believed that it was the responsibility of church members to preserve the purity of the church. The church is to be a pure fellowship that brings moral comfort and edification to the members through discipline, instruction, and orderly assemblies for public worship. The church equips the membership to be moral reformers opposing evil. Wesley and Lee stressed the administration of the sacraments and other related means of grace (prayer, Bible reading, church attendance) as avenues for the edification of the church. Scott, Lee, Knapp, and Rees believed in the authority of the laity to determine the government and ministry of the local church. The church has a universal duty to work for the conversion of the world.

Third, the leaders strongly emphasized the role of the church in world evangelism. They were unanimous in affirming the missionary and evangelizing task of the church through preaching and social reform. Knapp and Rees claimed the baptism of the Spirit is a primary qualification for the outreach of the church.

The men exemplified some basic principles for ministry. They were christocentric. Wesley proclaimed that the first preachment of Methodism is Christ alone.<sup>155</sup> The other leaders exalted the person and atonement of Christ. These churchmen recognized the authority of the Bible over the church. The Bible is the divinely inspired word of God. The church is always judged by Scriptures, but the church never becomes the sole judge of the Bible. The Great Commission of Christ was honored as the mission of the church by these men. Wesley recorded in his Journal that the world was his parish, and he seized every opportunity to do good unto all men.<sup>156</sup> Wesley's concern was not only evangelism, but also nurturing the new converts through class meetings and Methodist societies. Knapp's concern was similar in his holiness confederation. Their understanding of Christian service was that it must be related to the church as the agency to continue Christ's work in the world.

The ministry is a permanent order for the work of the church. Those entering the ministry must have a strong conviction of God's call, a life of holiness, an evangelistic concern, and the church's recognition of their gifts and graces for ministry. The major functions of the clergy are preaching for the salvation of the unconverted, the edification of

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<sup>155</sup>Wesley, Works, V, p. 15; cf. Works, XIII, p. 318.

<sup>156</sup>Ibid., I, pp. 201-202.

believers, and the administration of the sacraments. All of these churchmen believed that the work of the church is best done through the mobilization of the laity. Wesley was more autocratic than the other leaders, but each placed a priority upon empowering the laity for ministry.

They were innovative in developing goals for Christian outreach. Wesley's major objective was saving souls and helping the converts discover holiness. He went to the fields to preach when the church was closed to him. When the Church of England did not ordain some of Wesley's lay preachers for America, he ordained them in order to continue the work of Methodism. This is the principle of expedience.<sup>157</sup> Likewise, Scott, Lee, and Knapp used expediency as a rationale for their withdrawal from the Methodist Episcopal Church.

These men had varying emphases concerning the relationship between the church and culture. Wesley was open to culture and understood and used it creatively in preaching the gospel. His christocentric and bibliocentric emphases transcended secular culture. He believed culture could be transformed by spreading scriptural holiness across the land. Scott and Lee advocated a pure fellowship (the church) which became a social institution working to transform evil culture. The church is responsible for the purity of the gospel and morality among its members. The church stops being a catalyst for social change when it ceases to preserve pure morality. The printed page could be used to agitate for

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<sup>157</sup>R. Larry Shelton, "Wesley and Ecclesiastical Separation," The Preacher's Magazine, LI (December, 1976), 14-15; cf. Herbert McGonigle, "Wesley's View of the Church," Emphasis, III (September-October-November, 1979), 4.

moral and social reform. Knapp and Rees believed in a separation between the church and secular culture because each is in opposition to the other. The church is in exile in this life and at war with secular culture. This demands a disciplined separation from the mentality and life style of secular culture. There is cultural mistrust because it is evil. An eschatological future day is required when Christ will come the second time and destroy this evil culture.

## Chapter 3

### DISCOVERING A BIBLICAL PERSPECTIVE FOR MINISTRY

#### Introduction

The aim of Chapter Three is to develop a biblical perspective for ministry. This chapter answers the question: "What are the biblical perspectives of ministry for the Wesleyan Church, both past and present?" To help in this discovery of Bible truth, the research procedure of Chapter Two is followed with these theological classifications: biblical history, religious authority, holiness, and the church.

#### Biblical History

God's revelation is historical. History is the medium through which God reveals Himself to the human race. The Old Testament history shows the redeeming acts of God. The historical books recite God's activity in calling Israel into existence through Abraham and his family. Historical events which testify to God's character and power are seen in His leadership and deliverance of Israel and the Israelites' entrance into Palestine. The historical Psalms (78, 105, 114, 136) teach the educative value of these divine acts. Psalm 78 views history as the recital of God's wonderful works. This recital is designed to impress upon the younger generation the inescapable conviction that moral obedience always results in moral and national prosperity. Psalm 89 is a review of the power of God in creation and the history of Israel. This Psalm testifies



not only of God's motive to help His people, but also of His divine ability to keep His promises. He is always a reliable, merciful, and delivering God in times of national and personal crisis.<sup>1</sup>

The New Testament is dependent upon interpretations of Old Testament history. The apostolic writers are habitually referring to Old Testament history as the authority for the development of Christian faith (Romans 3:2, 21; 15:4; I Corinthians 4:6; II Timothy 3:15-17; II Peter 1:20-21). The apostles claim a like authority for their teachings (I Corinthians 2:7-13; 14:37; I Thessalonians 2:13; Revelation 1:1-3). Jesus affirms His belief in a written rule of faith. He appeals to the Old Testament as the written word of God for belief and conduct (Matthew 5:17-18; Mark 12:36-37; John 5:37-47). He taught others about God's will from Old Testament history (Luke 24: 44-48). The gospel writers continually interpret the New Testament events from the viewpoint of Old Testament history (John 3:13-16; 7:39; 12:31-33; 20:31; Acts 2:16-21; Luke 1:1-4; I John 1:1-5).

The history of Christianity is not an infallible guide for belief and conduct, but Christianity is an historical entity. Historical facts are the foundation for Christianity. The incarnation, the crucifixion, and the resurrection of Christ are historical events upon which the apostles and the early church interpreted God's redemptive work (Galatians 4:4; Acts 2:23; 4:27-28; I Corinthians 12:2; I Peter 1:20; John 1:14, 18). The doctrine of Christology imparts true meaning to human history (Colossians 1:13-29). Christ's second advent will be

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<sup>1</sup>W. T. Purkiser, "Psalms," Beacon Bible Commentary, III (Kansas City: Beacon Hill, 1969), pp. 298-300, 328.

history's climax and consummation (Revelation 1:11; 20:1-15; I Thessalonians 4:13-18; II Corinthians 5:10; Romans 11:36). New Testament preaching is based upon the historical facts of the Christ event (John 20:31; Acts 2:21-40; I Corinthians 1:21-31; 2:1-5).<sup>2</sup>

The Bible is not only a review of what God has done in human history, but it also teaches principles for a philosophy. It proclaims that God is the Creator of the universe. He is the Author of time and history and the Creator of the human race. There is a solidarity of the human race (Genesis 1-3; Romans 5:12; Acts 17:26; I Corinthians 15:22). People live and prepare for eternity through human history (James 4:14-17; Hebrews 9:24-28). God is active in history to bless the human race. Sin adversely affects human life (Romans 1-8), but God's grace provides the redemptive power to release people from sin (Romans 5:8). His plan for the welfare of humanity includes an earthly government (Romans 13:1-5; I Peter 2:14) and the blessing of an earthly family (Genesis 1:28; 2:20; Matthew 19:46; Deuteronomy 4:9-10; Ephesians 6:4). God lovingly creates mankind as a self-determining personality and limits His absolute sovereignty over the events of history (Genesis 3; John 3:13-21). He works through His moral laws to culminate history (Revelation 1:7; II Thessalonians 1:8; Acts 1:11; 3:19-21).<sup>3</sup>

God is actively working through His universal and historical community of redeemed people (Ephesians 3-6). Christ is at work guiding

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<sup>2</sup>Samuel Craig, Christianity Rightly So Called (Nutley, N.J.: Presbyterian and Reformed Publishing Company, 1946), pp. 32-49.

<sup>3</sup>Earle Cairns, "Philosophy of History," Contemporary Evangelical Thought, ed. Carl F. H. Henry (Grand Rapids: Baker Book House, 1968), pp. 181-211; cf. Gordon H. Clark, A Christian View of Men and Things (Grand Rapids: Eerdmans, 1952), pp. 80-93.

history toward its culmination at the second advent. The primary task of the church is the proclamation of the gospel and being Christ's light and salt (Matthew 5-7; 28:18-20; Acts 1:6-8). The church is to transcend the social order with allegiance to the Lordship of Christ (I Corinthians 12:3). Christ calls believers to permeate their social surroundings with Christian values and fulfill His continuing incarnational ministry through the church (Ephesians 5:22-6:9; I Thessalonians 4:10-11; Galatians 6:10). Christ's redemptive power creates Christian parents and children who model His love in society and through history. He develops honest laborers and obedient citizens (Romans 13:5-7) who help Him determine the direction of history. His laws are the foundation for society and all existence.

Historical events by themselves are not revelation. There is the necessity of divine interpretation of historical events which constitutes them as revelatory acts of God. God discloses the meaning of His acts within history by His grace at work in the church. One can never discover God just by studying history. A revelatory event is one in which God not only acts, but interprets what He does (speaks in and through His historical acts).<sup>4</sup>

#### Doctrine of Religious Authority

The problem of authority is basic to the doctrine of religious authority. The issue is to find the central principle of authority and the pattern through which it expresses itself. The major principle

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<sup>4</sup>Paul K. Jewett, "Revelation as Historical and Personal," Revelation and the Bible, ed. Carl F. H. Henry (Grand Rapids: Baker Book House, 1958), pp. 45-57.

of authority is God's revelation. Ultimate authority belongs to God as Creator and Sustainer of the universe. God speaks to mankind through His incarnate Son, Jesus Christ (John 1:1-18; 14:6-11). God's power and authority confront humanity through Christ. Jesus Christ is the supreme authority exalted in Holy Scriptures. Christ claimed prerogative as the Son of God while on earth (Matthew 11:27; 28:18). He demonstrated His power in what He did: healed the sick (Luke 8:55), controlled nature (John 2), exercised power over men (Luke 4:30), had power over the world of demonic spirits (Luke 4:33-36), had power to forgive sins (Matthew 9:3; Mark 2:10; John 5:14), and raised the dead (John 18:21). His sovereignty is recognized by those who encounter Him. His authority was acknowledged in His public ministry (Mark 1:22; Matthew 7:28; John 7:6), by the demons and the demon-possessed (Mark 5:6-8), His foes (John 18:6), and the apostles (Matthew 16:16).<sup>5</sup>

The biblical pattern of authority is a divine delegation. Christ is the living word of God, the depository of all God's knowledge (Colossians 2:3). The Holy Spirit witnesses to the divinity and authority of Christ through the inspiration of the Bible (John 15:26-27; 16:7-14). The Spirit uses Scripture in His redemptive work within the human race. The Scriptures are the expression of God's will because the Holy Spirit has inspired and illuminated them (II Timothy 3:16; I Peter 1:23; Romans 10:17). Wiley stated this point by saying: "Apart from the Spirit's operation upon the hearts of men, the Word has no power."<sup>6</sup> This power

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<sup>5</sup>J. Norval Geldenhuys, "Authority and the Bible," Revelation and the Bible, pp. 371-86.

<sup>6</sup>H. Orton Wiley, Christian Theology, III (Kansas City: Beacon Hill, 1958), p. 152.

of the Holy Scriptures is delegated to the church as the Body of Christ in the eye witness accounts of the apostles concerning the person of Jesus Christ (Luke 1:2; Acts 1:21-22; 2:42; Hebrews 2:3-4; John 20:21-23). This authority determines the mission of the church of proclaiming the gospel of Christ (Acts 2:15-38; 4:2, 10-12; 13:5).

There are authorities for determining moral guidance other than the Holy Scriptures and Christ. Christian experience is a helpful source. This is not just human experience, but Christian experience where moral life is imparted to the soul of a believer (John 7:17). Human reason enables the believer to reflect upon his personal relationship to Christ and see moral truths from Scriptures and the history of Christ's church. Human reason and Scriptures are needed to place a check upon Christian experience.<sup>7</sup>

There are also moral laws which give direction to human life. The Ten Commandments are basic principles for the continued existence of the human race (Genesis 6:5-8; Romans 1-3; 7:1-12; James 2:8-26; Psalm 19:7-8). When God said, "I am the Lord thy God" (Exodus 20:2), He stated the authority upon which human existence is possible. God created the universe to operate in accordance with His moral laws (Colossians 1:15-17). A violation of these laws automatically creates a situation which is counter-productive to human existence.

Prayer and the needs of people were major priorities for the primitive church. The apostles spent much time in prayer (Acts 1:42; 4:31; 6:4; 8:15; 9:11; 12:5; 13:3). The first priority of the early church was also the needs of people (Acts 4:32-37; 11:28-30). Human needs

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<sup>7</sup> Ibid., I, pp. 37-52

are a major concern in the outreach and ministry for those who follow Jesus' example (John 3-4).

### Theology of Holiness

The Old Testament has a variety of terms to describe sin, but a summary statement can be made of its teachings. The Hebrew usage for sin (hattath) is a deviation from the right way or what is contrary to the norm (Judges 20:16). It is erroneous action, rebellion, or willful breach of a relationship to God or others--such as breaking a covenant relationship (Isaiah 1:2; Jeremiah 2:29). It is the tragic situation of mankind attempting to transcend the boundaries of his existence and be God (Genesis 3). The emphasis is upon sin as human failure to conform to God's divine will. Sin is a violation of the covenant relationship to God (Genesis 2:17; 3:11; Joshua 7:11, 15; Psalm 50:10; Jeremiah 11:10; Ezekiel 16:59). It is motivated by personal pride and rebellion. Sin is a violation of God's laws and will, even in a person's social relationships. This is a theocentric orientation toward sin (Psalm 51:4), and accounts for the fact that idolatry is a sin (Leviticus 20:5).<sup>8</sup>

The concept of sin reaches its full revelation in the New Testament. The New Testament concept of sin, like the Old Testament concept, is an offense to God with the emphasis on guilt. Three main forms of hamartia are distinguished in the New Testament. First, there is sin

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<sup>8</sup>Rostock G. Quell, "ἁμαρτία," Theological Dictionary of the New Testament, I, ed. Gerhard Kittell, trans. Geoffrey Bromiley (Grand Rapids: Eerdmans, 1976), pp. 267-86; cf. J. Barton Payne, The Theology of the Older Testament (Grand Rapids: Zondervan, 1962), pp. 194-213.

as an individual act (Acts 2:38; 3:19; 5:31; 7:60; I Timothy 5:22, 24; II Timothy 3:6; James 2:9; 4:17; II Peter 1:9; 2:14; I John 1:9; 2:2, 12). Second, sin is seen as the defective nature of people. This is the state of human nature in its hostility to God. It is one living outside of Christ in sin (John 7:18; 9:41; 15:22, 14; 19:11 I John 1:8; 3:5; I Corinthians 15:17). This second idea of sin is frequently used in Pauline literature (Romans 3:20; 5:13, 20; 6:1-6; 7:7; 8:3). It speaks of the whole sinful nature of mankind (II Corinthians 5:21). The third usage is sin as personal power. This is the personification of sin. Sin is shown making a personal appearance in the world (Romans 5:12). It deceives, besets, dwells in, and brings forth death (Romans 5:7, 11; 7:5, 8; 7:17, 20; Hebrews 3:13; 12:1). A demonic power is ruling a person and selling him as a slave to sin. The person loans his bodily members to sin (Romans 6:13; 8:3) and receives the wages of death (Romans 6:23). There are no statements in the New Testament that teach sin as a dualism. The New Testament concept of sin is a unit.<sup>9</sup> It teaches a unity of human nature or a human personality which has two sides (the inner and outer life) (II Corinthians 4:16; Romans 2:28-29; I Corinthians 4:5; 14:25). Human existence is viewed wholistically within the Bible.<sup>10</sup>

The word flesh (sarx) is another term closely associated with sin. This concept is used frequently by the Apostle Paul. He used it to mean the human body (Galatians 4:13; II Corinthians 12:7;

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<sup>9</sup>Ibid., pp. 286-96; cf. W. E. Vine, An Expository Dictionary of New Testament Words, IV (Old Tappan: Fleming H. Revell, 1966), pp. 32-34.

<sup>10</sup>Richard Howard, Newness of Life (Kansas City: Beacon Hill, 1975), p. 22; cf. Mildred Wynkoop, A Theology of Love the Dynamic of Wesleyanism (Kansas City: Beacon Hill, 1972), p. 49.

Philippians 1:22). This concept of sin cannot be interpreted as Paul looking upon the physical body as sinful. He used this term to mean humanity or looking from the human angle (Romans 1:3; 3:20; 4:1; Ephesians 6:5; Galatians 1:6; Philippians 3:3, 4). In Romans 7:5, Paul used this word to describe his moral struggles before meeting Christ. This word speaks of one's helpless subjection to sin which dominates a life before Christ enters it. Paul used this word in an abnormal Christian sense in I Corinthians 3:3 when he inquired why the Corinthians were living below the standard of those who belong to Christ. Here, the word flesh had lost its physical meaning and acquired an ethical meaning. This flesh is the common human nature which all people have. It is characterized by the primitive instincts of the body which give sin opportunity for the most success (Romans 6-8; II Corinthians 10:3; Galatians 2:20).<sup>11</sup> The Christian is called to live a holy life (Ephesians 1:4). The biblical emphasis is wholistic. The Christian's call to holiness is related to life. Holiness is to characterize a person's daily life.

The nature of sanctification is seen in the biblical idea that God alone makes holy. The concept of holiness is closely related to God. God is absolute holiness; human holiness is relative or received from God (Exodus 15:11; Leviticus 11:44; Psalm 30:4; 48:1; 97:12; 108:7; Amos 4:2; Matthew 5:48; Ephesians 1:4; Hebrews 12:10, 14). The sanctified are those who are separated to God (I Corinthians 1:30; I Peter 1:2). The relationship with God is dependent upon faith in the atonement of Christ

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<sup>11</sup>William Barclay, The Mind of St. Paul (New York: Harper and Row, 1958), pp. 194-205.



(Acts 26:18; I Corinthians 6:11; Colossians 1:22). The Holy Spirit is the Agent in sanctification (Romans 15:16; II Thessalonians 2:13; I Peter 1:2). Sanctification is not moral action on the part of the individual, but a divinely effected state where Christians are summoned to experience Christ's sanctification (I Peter 1: 15-16; 3:15).<sup>12</sup> The exhortation is to continually pursue holiness as a way of life, realizing it is God who makes holy (Hebrews 12:14). The word sanctify (hagiazō) is used in the Greek for things and persons. The biblical emphasis is upon the calling which people have in Christ to live the holy life.<sup>13</sup> The normal Christian life is not walking carnally (sarx) after the flesh, but living in the Spirit (Galatians 5:13-26; 2:20).

The word perfect (teleios) means the one who totally does the whole will of God and the heart which is undivided in obedience to God. A New Testament example is the rich young ruler who came to Christ divided in his desire to serve God and his love of earthly riches (Matthew 19:20). This state of holiness manifests itself in concrete behavior such as detaching oneself from that which separates from God. In Matthew 5:48, the idea is that as God is undivided in pouring out His blessings and unrestricted in His goodness, likewise, His disciples should be complete and total in their love to God, self, and others. James recognizes that no one always does the whole will of God (James 3:2; 1:17). He uses perfect to mean whole or complete (James 1:4). The perfect person is one who has himself fully in control or knows self-discipline (James 3:3).

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<sup>12</sup>Erlangen Otto Procksch, "ἁγιάζω," Theological Dictionary of the New Testament, I, pp. 111-113.

<sup>13</sup>Vine, An Expository Dictionary of New Testament Words, III, p. 318; cf. II, pp. 225-27.

The essence of this self-control is discipline of the tongue and obediently doing God's will (James 2:26; 3:1-15).

This word also means whole or complete in Pauline writing (I Corinthians 13:10). Paul refers to the mature Christians as those who are whole and complete in doing God's will (Colossians 4:12). In Colossians 1:28, Paul's goal for preaching is to present every person as adult, full grown before Christ (teleios). This means under the direction of Christ, His cross, and the resurrection. The whole person is one who lives in the power of Jesus' cross and resurrection. The mature are those who understand the message of the cross as God's wisdom and embrace it by faith (Philippians 3:13-15; Ephesians 4:13). This idea of believers becoming moral adults is found also in Hebrews. A distinction is made between those who have received initial doctrines and those who are full grown in instructions regarding God's will (Hebrews 5:12-6:1). Therefore, it can be said that through love the Christian virtues of a full grown person are bound together as a whole (Colossians 3: 12-15).

### Theology of the Church

The nature of the New Testament Church is foreshadowed in the Old Testament. There is the example in the call of Abraham of a person called to follow God by leaving his homeland (Genesis 12-13; Romans 4:16; Galatians 3:29). Abraham's call was to trust God (faith, Hebrews 11:8), that He would keep His promise to lead him into the promised land. The call was for him to become exclusively God's person and worship only the true God (Genesis 13:14; 15:1; 17:1; 18:19).

God established a covenant with Abraham which became the medium

by which He called the nation of Israel into existence (Genesis 17:5-14; 26:24-25; 28:13; Exodus 1-15). Israel is a nation that was called to trust God that He would deliver them from Egyptian slavery. The people were to follow God's leadership in discovering His power and commandments. They were to be exclusively God's holy people in serving Him among the other nations. God established a covenant relationship with them; they were to trust in one God and be the true people of God.<sup>14</sup>

The New Testament completes the Old Testament meaning of the church. The old covenant relationship is now established with the New Testament people of God (the church) (Romans 9-11). Peter merged three ideas from this Old Testament people of God concept (I Peter 2:4-5). The church is Christ's temple, priesthood, and sacrifice. The Old Testament sacred temple is now replaced by a sacred people (I Corinthians 3:16, 17; 6:12, 19; Ephesians 2:19-22). The Old Testament priesthood system is now replaced by Christians becoming mediators and showing God's love to the world. Christians are a holy people set apart to minister and serve God in the world (Ephesians 5:18-27). The priesthood of Jesus is the model for the priestly work of God's people (I Peter 2:4). The Old Testament sacrificial system is fulfilled by the church's becoming the sacrifice which shows and tells the gospel through daily living (Romans 12:1-2; I Peter 2:5).<sup>15</sup> The New Testament ekklesia is the people who belong to the Lord--the called out ones who belong to God in a special covenant

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<sup>14</sup>Alan Richardson, An Introduction to the Theology of the New Testament (New York: Harper and Row, 1958), pp. 266-81.

<sup>15</sup>Thomas Gillespie, "The Laity in Biblical Perspective," The New Laity Between Church and World, ed. Ralph Bucy (Waco: Word, 1978), pp. 13-33.

relationship (Galatians 6:16). The New Testament concept of the church is the community of those who believe in the risen Lord (Romans 9:25-26; I Peter 2:9, 10).<sup>16</sup>

There are three additional images which the New Testament uses to express the nature of the church. First, the church is a body (I Corinthians 12-14). The body concept is expressive of the community nature of the church. It is the symbol of the church's oneness and unity. Paul uses an illustration of a human body to depict the relationship between Christ and believers. The various parts of the body are necessary to each other if the whole church is to efficiently function. Different gifts are to exist within the one church (Romans 12:4-8). The diversity of gifts is a supplement to each other in a corporate view of the church. Individualism is excluded, but room is left for the use of individual talents. The unification of the body is through the cross which unites everyone in the church as equals (Ephesians 2:4-16; 1:22, 23; 4:12-16; Colossians 1:18-24). Christ is the Head of the body. He is the Source of the church's life and fullness. Its vital life and power are due to Christ's indwelling presence through the Spirit. This theology of the church is inseparable from the person of Christ (I Corinthians 6:15; 12:3).

Second, the church is a bride. Jesus sanctions this wedding imagery in His teachings. He talks about wedding preparations in the parable of the virgins (Matthew 25:1-13). He illustrates the

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<sup>16</sup>Donald G. Miller, The Nature and Mission of the Church (Richmond: John Knox Press, 1966), pp. 33-44; cf. Paul Minear, Images of the Church in the New Testament (Philadelphia: Westminster Press, 1960), pp. 66-104.

characteristics of the kingdom in the parable of the wedding feast (Matthew 22:1-14). Paul applies this imagery to the church as the Christian community (Ephesians 5:25). He talks about the relationship between husband and wife as analogous to that between Christ and the church. The whole community of faith is seen as having a special relationship of subjection and obedience to Christ. Paul sees Christ and the church become one flesh as a husband and wife do after marriage. Paul merges this body metaphor with the bride image (I Corinthians 6:15-20; II Corinthians 11:2-4). He indicates that the foremost requirement for the church is remaining pure and loyal to Christ alone. This bride figure is an intimate illustration of the love relationship between Christ and His church.

Third, the church is a building. The idea of a church representing a physical building is alien to the New Testament; rather, it refers to an assembly of believers gathered in worship (I Corinthians 11:18; 14:19, 28, 35). Some churches did meet in houses (Romans 16:5; 10, 11; Colossians 4:16; Galatians 1:22), but the emphasis is upon the people of God meeting in the home. Paul's belief is that Christ is building His church in an inanimate sense (Matthew 16:18). He uses this concept when he declares that the Corinthian believers are Christ's building, and Christ is the Master Builder and Foundation (I Corinthians 3:9-10). The church is viewed as a temple where all believers are regarded as God's dwelling place. God dwelt in the Old Testament temple; likewise, the Spirit dwells in the individual believers (I Corinthians 6:19; Ephesians 2:19-22).

The New Testament ekklesia is a unity of believers within a body (community). Excessive individualism has no place in the New Testament concept of the church. The sole function of the local

congregation is to form an observable part of the whole church.<sup>17</sup>

Ladd expressed this community nature of the church when he said:

The local church is not part of the church but is the church in its local expression. This means that the whole power of Christ is available to every local congregation, that each congregation functions in its community as the universal church functions in the world as a whole, and that the local congregation is no isolated group but stands in a state of solidarity with the church as a whole. (Ladd's italics)<sup>18</sup>

The mission of the church is an incarnational ministry (John 17). Christ is the divine Word who unveils the Heavenly Father to mankind (John 1:1-18). The community of believers has an incarnational ministry of revealing Christ to the world (John 13:34-35; 17:18; Luke 24:45-53; Acts 1:8). The church is summoned to be a contemporary incarnation of Christ to the world. The event of Pentecost testifies to this incarnational ministry (Acts 2). Believers become activated with the power of the Spirit and spontaneously begin witnessing. Acts leaves no doubt that the church is essentially a community of the Spirit with the purpose of showing the world who Jesus really is. The church is possessed with a bond of allegiance to Jesus in witnessing unto the uttermost regions of the earth (Acts 1:8). Evangelism and missionary endeavors are the essence of the incarnational ministry of the church.

The mission of the church is also a kerygmatic ministry. The task for believers in Acts 1:8 is to witness. This witness consists of the proclamation of the kerygma or preaching. There is no fixed creed in Acts which determined the content of the proclamation, but there is

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<sup>17</sup>Donald Guthrie, New Testament Theology (Downers Grove: InterVarsity, 1981), pp. 742-51.

<sup>18</sup>George Ladd, A Theology of the New Testament (Grand Rapids: Eerdmans, 1975), p. 537.

general agreement among these early believers regarding the essential teachings of their faith. (1) They believed that the church is a fulfillment of the prophecies of the Old Testament Scriptures. The New Testament witnesses to the continuity of the Christian message with the Old Testament prophecies (Acts 2:16; 3:18, 24). (2) Their proclamation centered in the death and resurrection of Jesus. The death and resurrection of Jesus are the results of divine initiative although human responsibility for His death is recognized (Acts 2:23). (3) The exaltation of the glorified Christ is the major focus for the kerygma. The early Christians knew Jesus to be the powerful Lord and Christ (Acts 2:33-36; 4:11; 5:31). (4) They possessed a common conviction that the Holy Spirit was witnessing through them. The early church's sense of mission was dependent upon the presence and power of the Spirit (Acts 2:33; 5:32). (5) There was a conviction that this present age would be consummated by the second advent of Christ (Acts 3:21; 10:42). (6) The proclamation always called for a decisional response of faith and repentance. The qualification for baptism and membership in the community of believers was repentance and faith (Acts 2:38, 39; 3:19, 25-26; 4:12; 5:31; 10:43).<sup>19</sup>

The proclamation of the early church was based upon apostolic authority. The formal organization for the primitive church was the apostolic testimony (Ephesians 2:20; 3:5). The teachings of the apostles interpreted the theological meaning of the Christ event. Christ's earthly life, death, exaltation, and enthronement are the foundations for the

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<sup>19</sup>C. H. Dodd, The Apostolic Preaching and its Development (London: Hodder, 1963), p. 21.

preaching of the gospel. God raised up the apostles as the medium for the divine revelation of Christ's redemption. They spoke with a divine authority which no modern leader of the church possesses. They were the custodians of the early church's teachings. The New Testament writings can be understood as the end product of their apostolic witness to Christ's redemptive work (Acts 1:8; 2:42).

The mission of the church can be summarized as service (diakonia). Roach has said: "...one of the key jobs of the church was to help each of us as ministers to find our ministry."<sup>20</sup> This is the New Testament understanding of the church--every believer a minister for Christ. This is seen in the word laos. The figurative meaning of this word is the Christian community as the people of God (Acts 15:14; 18:10; Romans 9:25f; II Corinthians 6:16; Titus 2:14; I Peter 2:9f; Hebrews 4:9; 10:30; Revelation 18:4; 21:3). There is transferring of natural identity from the Old Testament Israel to the New Testament Christian community. God sets aside the national Israel because of unbelief and presently calls the church to be a community of His people. The early believers perceived themselves as the fulfillment of Old Testament prophecy (Galatians 6:16; I Corinthians 10:18; Romans 9:6). Christ is seen as the fulfillment of the Law and the prophets, and His community is the new Israel or people of God.<sup>21</sup>

There is an equality and unity within the New Testament community

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<sup>20</sup>Fred Roach, Let's Talk Ideas to Trigger Family Conversation (Old Tappan: Fleming H. Revell, 1977), p. 154.

<sup>21</sup>H. Strathmann, "λαός," Theological Dictionary of the New Testament, pp. 50-57; cf. Georgia Harkness, The Church and its Laity (Nashville: Abingdon, 1962), pp. 21-29.



(Galatians 3:26f; I Corinthians 12:13; Colossians 3:11). The unity of the new people of God is based on faith in one Lord and should be demonstrated in this way. The community is dependent upon Christian fellowship (koinonia) for its unity. The unity of the church does not mean organizational uniformity. The essential element in the life of the church is fellowship (Acts 2:42-47). Christian believers never are to be in isolation. A believer is a person who shares in the fellowship of the family of God (Acts 4:32-37; 11:27-30; II Corinthians 13:14; I Corinthians 1:9; Philippians 2:1).

The early church had one position of ministry, equally important in the eyes of God, and dependent upon the whole community of faith for its fulfillment. Laity and clergy are called to a ministry of witness and service in the world. Each Christian has received from Christ and the Holy Spirit spiritual gifts to fulfill this united witness in the world (I Corinthians 12-14). Spiritual gifts (charismata) are to be exercised in the ministry of the local church. The human body has various members serving the common good of the whole body, and the gifts are bestowed for the good of the whole church. One should note that the highest manifestation of the Spirit is not gifts, but divine love (I Corinthians 13).<sup>22</sup>

The ministry of the church is dependent upon equipping the laity for ministry. The New Testament does recognize the leadership role of elders, bishops, and deacons (Philippians 1:1; I Thessalonians 5:12; I Timothy 3:4, 12; 5:17; Hebrews 13:7, 17). The Apostle Paul appointed elders in the churches he founded (Acts 14:23). There seems to be no

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<sup>22</sup>Ibid.

normative pattern for church government during the apostolic age, due mainly to the recognition of apostolic authority. The New Testament idea is not a priestly class of clergy; rather, it is workers who lead the church in its service in the world (Ephesians 4:1-16).<sup>23</sup>

The New Testament view of the church and culture is never that of exclusiveness. Christ's commission and love commandment are orientations toward a favorable affinity with the world (Luke 24:47; Acts 1:8; John 15:12; 17:18; 20:21). Within church history, the monastic orders perceived God as condemning cultural relationships. They emphasized passages where Christians are enjoined against loving the world (I John 2:15-16; 5:19; II Corinthians 6:14-17). There are biblical problems with this withdrawal view of culture. God created human beings in such a way that they are social creatures (Genesis 2:18); thus, people produce cultural settings.

God provides lovingly for the welfare of humanity. He creates people with the ability to order their interpersonal and intergroup relationships in meaningful ways. Culture is influenced presently by the sinfulness of people (Genesis 3; I John 2:15-16); however, the New Testament never intends to teach that culture by itself is evil. John uses the world (Kosmos) in a negative sense to express the sinful use of culture in those passages which condemn the world (John 2:15-17); but, he also uses the world in a positive or neutral sense by referring to it as the object of God's love (John 3:16). It is the use made of a given cultural pattern that determines whether it is evil or good (Romans 14:14). God transcends culture but also redemptively works through cultural patterns. The Old Testament covenant relationship with Israel is an example of God's

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<sup>23</sup>Ladd, A Theology of the New Testament, pp. 531-36.

use of culture to unveil His redemptive will. God seeks the cooperation of the community of believers in redeeming and using culture for His glory (Acts 1:8).<sup>24</sup>

### Chapter Summary

This study provided the foundation for a theological and biblical analysis of principles for ministry. The present task is to summarize the biblical information for the purpose of identification, evaluation, and the development of principles for ministry within a local church. This biblical study is summarized under the classifications of biblical history, religious authority, doctrine of holiness, and a theology of the church.

### Biblical History

The biblical study of human history can be outlined by several emphases. History is a record (testimony) of God's revelation of Himself and His will for mankind. It is the medium through which God not only has spoken in the past, but also presently unveils lessons for the moral benefit of individuals and nations. God's continual activity in human history gives it educative value for a morally enlightened mind.

Christianity is an historical religion. The apostolic writers referred not only to Old Testament history; they creatively used it to develop an apostolic witness for the divinity of Jesus Christ.

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<sup>24</sup>Charles H. Kraft, Christianity in Culture a Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective (Maryknoll, N.Y.: Orbis Books, 1980), pp. 103-115; cf. H. Richard Niebuhr, Christ and Culture, pp. 45-229.

The incarnation, crucifixion, and resurrection events are the historical facts upon which the apostles interpreted Christ's redemptive mission for the human race. The consummation of human history finds its true meaning in the person of Christ and His redemptive work. This apostolic witness to Christ determines the message of the church and mission within the world. The church is an historical community of redeemed people who morally guide the world toward God's will, righteousness, and justice. The church is to carry on the incarnational ministry of Christ by permeating society with the teachings and ethics of Jesus. It is to transcend worldly culture by an appeal to the Lordship of Jesus Christ over culture and society. The biblical view of history does not mean that historical events by themselves are a revelation. Historical revelation is dependent upon the divine interpretation which constitutes history as the revelatory acts of God. God has deposited moral discernment to understand His revelatory activities within the Body of Christ. The educative value of human history is dependent upon the community of believers and their responsiveness to God's grace and Holy Scriptures to rightly interpret moral truth. It is a community project of social interaction which excludes excessive individualism.

### Doctrine of Religious Authority

The biblical doctrine of religious authority is the foundation for understanding Christianity. All authority for human existence is dependent upon God and His self revelation in the person of Jesus Christ. The character of Christ is God's ultimate authority for mankind. The question of religious authority is an issue that all religious movements must answer in some way. The biblical answer for the authority of Christianity

is God's revelation. There is a divine pattern of delegated religious authority. Christ is the ultimate authority. The Holy Spirit witnesses to this authority through the inspiration of Holy Scriptures and His convicting presence in the world. The Holy Spirit imparts authority to Holy Scriptures as the written revelation of God, and Scriptures delegate authority to the church as the community of faith which proclaims God's will to mankind.

There are subsidiary sources for religious authority. Human reason is necessary to understand God's revelation, develop strategies for ministry, and prevent the Christian from becoming a fanatic. Christian experience illuminates Scriptures and imparts moral direction to individual and societal life. Moral laws guide humans in their continued existence on earth. The Ten Commandments, prayer, and the moral needs of others are examples of God's spiritual authority for human life.

### Theology of Holiness

The biblical doctrine of holiness is based upon God's holiness and the doctrine of sin. Sin must be defined within the context of a personal and moral relationship to God and others. It is a relational emphasis of rebellion in relation to God. It is a deviation from the right way or being contrary to God's norm or laws in relationships to others. This violation of moral relationships can be an individual act, the state of a defective nature, or living under the personal power of sin. The biblical definition of sin is a unitary concept. Man is a unit and cannot be divided into parts. Sin is a rebellion and violation of God's laws by a whole person. Likewise, holiness is a whole person loving God and others. The New Testament teaches that believers can live sub-Christian lives

which are characterized as walking after the flesh. The biblical emphasis is that the believer is called to be a holy person. The character of the mature Christian is that of an adult undivided in obedience to God's will. This holy person is taught in God's ways and does His will. The holiness of believers is derived by a divine act of God. It is always associated with the atonement provisions of Christ and imparted to the human heart by the agency of the Holy Spirit. Biblical holiness is always related to the believer's whole life; therefore, holiness is life related. The sanctified person's relationships to God, himself, and others is to be characterized by love.

### Theology of the Church

A biblical theology of the church is found in both the Old and New Testaments. The nature of the church is found within the Old Testament call of Abraham and the establishment of a covenant relationship with Israel. The New Testament completes the Old Testament understanding of Israel as God's people by emphasizing the church as the people of God. The church is Christ's temple, priesthood, and sacrifice demonstrating the reality of Christ to the world. The community nature of the church is depicted in the New Testament by the use of images. The church is Christ's body, bride, and building. The church is to be unified with each member's spiritual gift supplementing the other congregational gifts. The church, as a bride, has a love relationship to Christ. The church is also like a building that is being built upon Christ--the foundation. The Holy Spirit is the Master Builder with the church as his co-workers in preaching the gospel.

The mission of the church is an incarnational ministry of declaring

Christ to the world. The church's incarnational task is based upon apostolic authority and includes the proclamation of the gospel and a ministry of service to the world. The New Testament understanding is that every believer is a minister for Christ. This includes the cultivation of fellowship to preserve the unity of the body and to equip the laity for ministry by emphasizing spiritual gifts. The church is called to be a co-worker with God in building redemptive relationships with the world (I Corinthians 9:19-23; I Timothy 2:4-6). God created humans as social beings. Thus, the Bible recognizes the validity of culture and its role in the welfare of humanity (Genesis 2:18-25; Romans 13:1-10; I Timothy 2:1-3; Titus 3:1-2; I Peter 2:13-17). Presently, secular culture is under the control of demonic powers (Ephesians 6:12; Colossians 2:8), but Christ calls His church to be a redemptive community saving the world by creatively using culture for His glory (e.g. Acts 17).

## Chapter 4

### DEVELOPING PRINCIPLES FOR MINISTRY

#### Introduction

Chapter Four identifies principles for ministry from the historical and biblical researches. It answers the question: "Can these principles be isolated, categorized, and translated so they can be utilized in the contemporary church?" In answering this question, this chapter develops an historical interpretation and evaluates the findings from the historical and biblical studies. The principles also are summarized.

#### Historical Interpretation

In analyzing the history of the Wesleyan Church, there is a need to ascertain an historical interpretation of the cultural setting and beliefs of the past. George Turner addressed this need in his book, The Vision Which Transforms.<sup>1</sup> In reference to John Wesley, he cautioned: "It is sufficient to note that Wesley, like all leaders, was the creature of his age as well as its creator."<sup>2</sup> This methodology of interpreting the church leaders within their cultural setting is needful if their lives and teachings are to be properly understood and evaluated. Some of their teachings (e.g. avoiding coffee, candy, newspaper and novel reading) may

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<sup>1</sup>George Turner, The Vision Which Transforms (Kansas City: Beacon Hill, 1964), pp. 191-220.



seem humorous to the modern mind, but it must be remembered they were people who reflected the cultural setting of the past. If this historical procedure is followed, the methods and the teachings of these men can be applied to the contemporary church for the development of a theology of ministry.

### Evaluation of Findings

The evaluation of the historical and biblical findings follows the theological classifications used in this Project-Dissertation. These categories are: biblical history, religious authority, holiness, and theology of the church.

#### Biblical History

C. S. Lewis recorded a senior devil's correspondence with a junior devil in Screwtape Letters. The advice given was on the importance of cutting "every generation off from all others." The rationale for implementing this satanic plan was that the following generation would correct past errors.<sup>3</sup> Lewis' presupposition was that Satan's purpose is to cause a disassociation in the continuity of history. This deficiency in the knowledge of history results in ignorance and a misunderstanding for future goals. This lack of perspective leads to a preoccupation with secondary affairs and an oversight of the total scheme. Only a knowledge of history enables a person to evaluate the current trends and future plans. History is the arena of God's redemptive activity. The moral value in it underscores the necessity of its study. There is a need

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<sup>3</sup>C. S. Lewis, The Screwtape Letters (New York: Macmillan, 1958), p. 140.

to study church history because the church is the historical community through which God creatively works for the welfare of humanity.

Orange Scott saw the validity of using historical continuity as a measurement for the church's ministry. A person can learn about the historical God and the nature of His dealings with the denomination by studying church history. The denominational history can become the teacher and illuminator of God's truth and will. It unveils the implications of the church's beliefs and evaluates its contribution to ministry. Scott is an example of this historical evaluation of the church. He used Methodist history to gain an ethical perspective and develop arguments against slavery in the Methodist Episcopal Church. Slavery was inconsistent with early Methodist beliefs.

Scott's historical analysis was restricted and limited. Politically, he failed to see the implications of his views and how the slavery controversy within the Methodist Church reflected the growing disunity of the republic. His death on July 31, 1847 spared him the disillusionment of the Civil War. Theologically, he neglected to understand that people cannot change their lives wholly through self-will; they have to have an outside influence (Jeremiah 17:9, 10). Sociologically, Scott's immediatism for dealing with slavery was unrealistic. There was an inconsistency in his belief that those involved in the sin of slavery could willfully extricate themselves from it. Their wills were too sinful to do this. Scott also did not understand the depth that institutional authority and tradition have in a resistance to change. The result was that, as he failed to convert institutional Methodism, he became bitter in his condemnation of its institutionalism. This created an historical situation counter productive to his institutional reform and finally

resulted in his secession.<sup>4</sup>

Whatever may have been the limitations of Scott's historical analysis, his method of using history to evaluate the church's ministry is valid. It is based upon the biblical premise of God's revelational activity in human history and within the community of faith.

There are moral truths to be discovered within the history of the Wesleyan Church due to God's revelational work. The history of the denomination has educative value for the local church's discovery of unifying principles for Christian outreach. This historical study is needed if the community of believers is to ascertain God's directions for the present and future ministry of the Wesleyan Church.<sup>5</sup>

#### Doctrine of Religious Authority

The historical leaders agree that there are normative sources to guide Christian living and the work of the church. Holy Scripture is the first priority in determining ethical principles for personal life and congregational ministry. The Bible is the infallible word of God which teaches the basic truths of primitive Christianity. Christian experience and human reason are also needed to understand and develop goals for ministry. Christian experience must be safeguarded from fanaticism by an appeal to human reason in interpreting the Bible and personal experiences. These early men also agree that the universe is structured by moral laws which guide the human race in accordance with justice.

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<sup>4</sup>Mathews, "Orange Scott: The Methodist Evangelist as Revolutionary," The Antislavery Vanguard, pp. 74-101.

<sup>5</sup>Joseph Nielson, "How a Historical Perspective Builds Faith," Emphasis, IV (December-January-February, 1980-81), 16.

Slavery was wrong because it violated these established moral laws of equality and justice.

An historical evaluation of the early Wesleyan Church leaders shows some weaknesses in their use of the doctrine of authority. Their use of the Bible is too restrictive and dependent upon proof texts. Reist indicated that John Wesley had some insoluble tensions and difficulties with his Church of England background and the evangelical conversion of 1738. This is evident in his view of the sacraments. This church background influenced Wesley's endeavors to develop a biblical theology.<sup>6</sup> Scott<sup>7</sup> and Lee<sup>8</sup> emphasized the Bible passage of II Corinthians 6:16-18, and other related passages as the biblical basis for secession from the Methodist Episcopal Church. Their thinking can be interpreted as neglecting the community nature of the church that is reflected in the Pauline writings.

The early Wesleyan leaders were silent on the evils of the war. They were crusaders against the evils of slavery and demanded a revolution of social institutions to deal with it; however, no written record has been found by this researcher outlining their strategy to deal with the evils of war or how to save the United States from becoming a divided nation. This principle of selectivity and concentration upon a few major social evils is both an advantage and a liability. The advantage is that they were fully able to give themselves to isolating the evil and mounting

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<sup>6</sup>Irwin Reist, "John Wesley's View of the Sacraments: a Study in the Historical Development of a Doctrine," Wesleyan Theological Journal, VI (Spring, 1971), 41-54.

<sup>7</sup>Scott, Grounds of Secession, pp. 68-139.

<sup>8</sup>Lee, Elements of Theology, pp. 486-87.

an attack upon it. The disadvantage is that it hindered them from developing a theology of social reform. Jones stated that most of the holiness believers reacted to the Civil War with passivity.<sup>9</sup> They did rechannel some of their reforming energies into poverty, prostitution, and temperance reforms after the Civil War. Dayton said that the evangelical reformers in the post Civil War era suffered with a disappointed "Evangelical dream" characterized by attempts to force their legal and cultural life upon a pluralistic society of immigrants and an urbanized, industrialized nation.<sup>10</sup>

Knapp's biblical symbolism is misleading in his preaching on holiness and the second coming. His usage of terms is an example of this abuse: "the double cure," "the double work,"<sup>11</sup> "lightning bolts."<sup>12</sup> This type of symbolism is used in his book, Holiness Triumphant; or Pearls from Patmos Being the Secret of Revelation Revealed. The biblical and theological implications of Knapp's symbolism are discussed later under the evaluation of his theology of holiness.

### Theology of Holiness

There is a general agreement among these early leaders on the nature of sin and holiness. They acknowledged the twofold nature of sin manifesting itself as a principle which results in wrong actions.

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<sup>9</sup>Charles Edwin Jones, Perfectionist Persuasion: the Holiness Movement and American Methodism, 1867-1936 (Metuchen, N.J.: Scarecrow, 1974), p. 14.

<sup>10</sup>Dayton, Discovering an Evangelical Heritage, pp. 100-101, 122-27.

<sup>11</sup>Knapp, The Double Cure, pp. 17-41.

<sup>12</sup>Knapp, Lightning Bolts from Pentecostal Skies, p. 7.

Holiness consists of both forgiveness of wrong actions and destruction of the principle of sin.

Some concerns have been expressed against the twofold concept of sin and holiness. J. M. Boland believed that John Wesley made a mistake in adopting the "residue theory of regeneration" and the "second change theory of sanctification." He perceived Wesley as failing to harmonize his theology of the divine life within the human soul.<sup>13</sup> J. Sidlow Baxter advocated that the "two natures" paradigm creates an inward duality, self-suspicion and chronic uncertainty resulting in spiritual introversion and bondage.<sup>14</sup>

This investigator acknowledges that Boland and Baxter are not generally considered representatives of the Wesleyan movement. However, these writers can help Wesleyan people evaluate their teachings of sin and holiness. They also show the need for a biblical study of sin and holiness. George Turner<sup>15</sup> and Donald Metz<sup>16</sup> represent the traditional Wesleyan interpretation of sin and holiness.

The Wesleyan Church leaders show a tendency toward a dualistic belief of sin and holiness. This is evident in Knapp's book, The Double Cure, as already noted. The tendency is to emphasize entire sanctification

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<sup>13</sup>J. M. Boland, The Problem of Methodism: Being a Review of the Residue Theory of Regeneration and the Second Change Theory of Sanctification; and Philosophy of Christian Perfection (Nashville: Methodist Publishing House, South, 1888), pp. 26-27.

<sup>14</sup>J. Sidlow Baxter, His Deeper Work in Us (Grand Rapids: Zondervan, 1975), pp. 133-45.

<sup>15</sup>Turner, The Vision Which Transforms, pp. 13-52, 85-160, 191-328.

<sup>16</sup>Donald Metz, Studies in Biblical Holiness (Kansas City: Beacon Hill, 1971), pp. 34-146.

as a second definite work of grace. This theology of holiness underscores two natures for sin and holiness. There are the acts of sin overtly done which are removed at conversion. Next, there is the sinful inner life which is removed in an experience of entire sanctification. This results in what Wynkoop calls the "discontinuity of grace." The continuity of grace is lost between conversion and sanctification.<sup>17</sup> This tendency neglects the unitary concepts of sin, salvation, and man's nature.

There is a tendency to place the priority upon the crisis experience. John Wesley taught a developmental life of holiness. This is evident when one tries to pinpoint Wesley's second experience of holiness.<sup>18</sup> George Turner agreed that Wesley was reluctant to give a full record of his own spiritual experience.<sup>19</sup> Nicholson argued that Wesley did give a testimony to his personal experience of Christian perfection.<sup>20</sup> Sangster believed that Wesley hesitated to use the phrase "second blessing" lest he give the impression the Holy Spirit is not active at conversion.<sup>21</sup> John Wesley believed the experience of holiness begins at conversion and never ends. Wesley also emphasized the dynamic social being of man. Man is constantly in the process of becoming in his moral relationship to God

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<sup>17</sup>Mildred Wynkoop, "Theological Roots of the Wesleyan Understanding of the Holy Spirit," Wesleyan Theological Journal, XIV (Spring, 1979), p. 80.

<sup>18</sup>Wynkoop, A Theology of Love, p. 309.

<sup>19</sup>Turner, The Vision Which Transforms, p. 270.

<sup>20</sup>Roy Nicholson, The Arminian Emphases (Owosso, MI: Owosso College, n.d.), pp. 137-167.

<sup>21</sup>William E. Sangster, The Path to Perfection (New York: Abingdon, 1943), p. 83.

and others; therefore, holiness is developmental. It may have its crisis experience, but it is dynamic because of the unitary nature of man.<sup>22</sup>

Scott and Lee were in basic accord with Wesley by emphasizing holiness of heart and life. Knapp and Rees placed priority upon the instantaneous experience in their theology of holiness although the gradual experience is mentioned. George Failing believed this neglect of the developmental life of holiness is due to the influence of Adam Clarke upon the holiness movement. He stated that Clarke stressed the instantaneous phase of sanctification to the neglect of the growth phase almost exclusively.<sup>23</sup> Jones advocated that Phoebe Palmer influenced the holiness movement in a shift away from Wesley's developmental view of the holy life to an instantaneous experience.<sup>24</sup> Wynkoop warned that Christian experience is a unit. Any disregard for the interrelatedness of theological doctrines or Christian living results in abstraction and an artificial appearance which cannot have a useful application to life. The practical result is a first and second class of Christians.<sup>25</sup>

The Greek aorist tense argument cannot be used to claim the instantaneous nature of entire sanctification. The holiness scholar, Daniel Steele, influenced holiness advocates in his chapter, "The Tense Readings of the Greek New Testament," in the book entitled Mile-

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<sup>22</sup>Wynkoop, A Theology of Love, pp. 86-105, 102-124.

<sup>23</sup>George Failing, "Developments in Holiness Theology after Wesley," Insights Into Holiness, ed. Kenneth Geiger (Kansas City: Beacon Hill, 1963), pp. 14-15.

<sup>24</sup>Charles Jones, Perfectionist Persuasion, pp. 4-5.

<sup>25</sup>Wynkoop, A Theology of Love, pp. 304-306.



Stone Papers. He taught that the use of the aorist tense proves that a certain action is an instantaneous, once-for-all character.<sup>26</sup> After an historical, grammatical, and exegetical investigation, Randy Maddox came to the conclusion that the aorist tense cannot be used, in and of itself, to prove that an action is of a crisis nature. The aorist tense is the ground tense expressing simple action. The specific meaning of the aorist must not be interpreted on the basis of grammar, but it is interpreted on the basis of theological exegesis of the context of the Bible passage.<sup>27</sup>

There is a tendency toward a substantival view of sin. Wynkoop acknowledged that in Wesley's sermons, "Sin in Believers" and "The Repentance of Believers," he was not able to fully disengage himself from a substantival concept of sin.<sup>28</sup> Scott showed indications of a substantival view of sin in his emphasis upon a pure church and the need to secede from a corrupt church.<sup>29</sup> The idea is that the evils of society can be successfully encountered by withdrawalism. Lee showed sin as a thing that can be uprooted in his emphasis upon the believer's duty to secede.<sup>30</sup> These men failed to realize that withdrawalism does not redemptively help a corrupt church--neither does it guarantee the

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<sup>26</sup>Daniel Steele, Mile-Stone Papers ([n.d.] ; rpt. Minneapolis: Bethany Fellowship, 1966), pp. 41-72.

<sup>27</sup>Randy Maddox, "The Use of the Aorist Tense in Holiness Exegesis," Wesleyan Theological Journal, XVI (Fall, 1981), 106-118; cf. H. E. Dana and Julius Mantey, A Manual Grammar of the Greek New Testament (New York: Macmillan, 1965), pp. 193-200.

<sup>28</sup>Wynkoop, A Theology of Love, p. 153.

<sup>29</sup>Scott, Grounds of Secession, pp. 83-88.

<sup>30</sup>Lee, Elements of Theology, pp. 486-87.

seceding group the purity of its fellowship from sin. Sin is part of the human race and does not reside in a nonpersonal organization. Knapp used terms which suggest a substantival view such as: "lightning bolts," "lightning rods," "kill," "electric currents," "tree of sin."<sup>31</sup> Rees revealed a similar tendency in his denunciation of dancing<sup>32</sup> and newspaper reading as debasing a person.<sup>33</sup> He spoke of holiness as "fixing up" and "securing bread and water."<sup>34</sup> Biblical holiness and sin are not a material substance. Sin is not an alien substance clinging to the soul, but it is an alienation in relationship to God. The substantival view can prevent a person from assuming his duties to God and others by focusing redemption upon material things and neglecting the spiritual truth.<sup>35</sup>

These early church leaders' theologies of holiness contributed to teaching social reform even though there were weaknesses. Wesley's personal holiness always entailed social holiness. The ethical relationships of the sanctified person's life are to influence social relationships.<sup>36</sup> This same concept is seen in Scott's emphasis on holiness of heart and life.<sup>37</sup> In his sermon, "The Radicalism of the Gospel,"<sup>38</sup> Lee challenged that the gospel is radical and in order to preach it one

<sup>31</sup>Knapp, Lightning Bolts from Pentecostal Skies, pp. 7-12.

<sup>32</sup>Rees, Miracles in the Slums, pp. 120-21.

<sup>33</sup>Rees, Fire from Heaven, pp. 1-2.

<sup>34</sup>Ibid., p. 114.

<sup>35</sup>Wynkoop, A Theology of Love, pp. 164-72.

<sup>36</sup>Wesley, Works, VII, p. 269; cf. Works, V, p. 36.

<sup>37</sup>Matlack, The Life of the Rev. Orange Scott, pp. 248-51.

<sup>38</sup>Lee, Five Sermons and a Tract, p. 11.

attacks and condemns the wrong and defends righteousness. Rees showed a social consciousness in his book, Miracles in the Slums.<sup>39</sup> Rees<sup>40</sup> and Knapp<sup>41</sup> stressed a holiness experience as necessary preparation for Christian work in opposing an evil society. Their theology of holiness was the source that led to their teaching of social justice.<sup>42</sup>

### Theology of the Church

The historical leaders had an inadequate view of the church's nature and cultural relationship. They revealed a tendency for a dualistic belief of the church. This can result in a denial of the objective holiness of the local congregation. The Wesleyan Methodist Church was a product of the evangelical revival of the nineteenth century, influenced by the revivalistic culture in formulating its theology.<sup>43</sup> Wesley's background as a loyal subject of the Church of England<sup>44</sup> influenced his view of the church. Scott, Lee, and Knapp viewed the church as a voluntary association of believers whose moral obedience constituted it as a church. This can result in the church's becoming a man-made contractual agreement. The contractual view can lead to a disregard of the community nature (body life) of the church as seen in the New Testament. It has almost no objective purpose except for those who comprise it, and it allows for an

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<sup>39</sup>Rees, Miracles in the Slums, pp. 7-8, 204-207.

<sup>40</sup>Ibid., p. 299.

<sup>41</sup>Knapp, Lightning Bolts from Pentecostal Skies, pp. 195-96.

<sup>42</sup>Dieter, The Holiness Revival of the Nineteenth Century, pp. 24-25.

<sup>43</sup>Kent E. Kroehler, "A Recall to Wesleyan Theology," The Asbury Seminary, XXIV (April, 1970), 15-20.

<sup>44</sup>Wesley, Works, VII, pp. 174-85.

excessive individualism where the church is used for the sake of convenience to further personal ends. The New Testament concept of fellowship becomes lost to the local church in a maze of vested interest groups clamoring for recognition of contractual rights.<sup>45</sup>

This individualism did create some advantageous historical situations in the early Wesleyan Church. The interdenominationalism created the environment by which the dedicated and reforming religious bands kept alive personal piety and social reform. Under the leadership of Scott and Lee, the Wesleyan Methodists became concerned about moral purity and the issue of slavery. Knapp's holiness federation was dedicated to evangelism, personal piety, and missions. Rees showed concern about the slum and city reform.

The withdrawal from the Methodist Church also resulted in a congregational emphasis upon the laity in the work of the church. The authority of the laity in the governing affairs of the church's work is a basic New Testament teaching that recognizes the ministry and gifts of all the believers. This individualism demands a simplicity of worship style which remains open to the individual's participation in celebrating and expecting the Spirit's leadership. It also imparts the stubborn determination which is needed to repel cultural pressures against social reform. The issue of slavery required this type of reforming stubbornness.

The Wesleyan Church experienced a leadership vacuum after the Civil War. Many of the seceding Methodists who agitated for abolition felt that the main cause for their withdrawal had been eliminated and no

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<sup>45</sup>Howard Grimes, The Church Redemptive (Nashville: Abingdon, 1959), pp. 21-34; cf. Ray Stedman, Body Life (Glendale: Regal, 1974), p. 25.

longer required separation from Methodism. They returned to the mother church. Those who chose to continue the Wesleyan Methodist Church were forced to concentrate on questions of polity, practice, purity of doctrine, and anti-secret societies as the only concerns to justify the denomination as a separate entity.<sup>46</sup> Their anti-ecclesiasticism manifested itself in demands for non-structured meetings and fear of yielding too much leadership to any single group in the movement. The result was an affirmation of the sole leadership of the Holy Spirit which hindered the cultivation of effective church leaders and produced schismatic fragmentation of leadership authority (e.g. "the come-outers").<sup>47</sup> Jones alleged that early leaders exhausted themselves in the revivalistic cause of holiness but failed to produce leaders who could carry on their reforming work. They neglected to build bridges between independent revivalism and the local church. This violated the community nurture of the church out of which leaders could have been developed.<sup>48</sup>

The early Wesleyan Methodist leaders showed their view of the church's relationship to culture in two ways. First, it was withdrawalism from the world. These leaders created the situation where the denial of fashion left a mark on holiness teaching and conduct in their attempt to deny worldly culture. Their preoccupation with a rediscovery of primitive Christianity and denial of cultural patterns showed their orientation toward the past as sacred in contrast to modern customs and ideas.

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<sup>46</sup>Dieter, The Holiness Revival of the Nineteenth Century, pp. 124-25.

<sup>47</sup>Ibid., pp. 217-18, 245-58, 270-72.

<sup>48</sup>Jones, Perfectionist Persuasion, pp. 24, 47.

Knapp and Rees urged their converts to immediately press on into entire sanctification because it prevented backsliding and safeguarded involvements with culture. The believers were urged to rigorous personal discipline to prevent any contamination with modern environment. They believed that the sanctified are freed from the inward power of sin and are safeguarded against worldly influences although still subject to temptation. The second relationship to culture was legalism. Holiness believers delineated their social lives by the external manifestations of the inward perfection. To safeguard holiness of the inner life, a social motif was developed for the external life. An example is Jones advocating that the Wesleyan Methodist legalistic mood is largely dependent upon the influence of a strong contingent in the "burned-over district" of Western New York who insisted upon legislative taboos in the convention held at Utica, New York (May 31, 1843).<sup>49</sup>

### Principles for Ministry

The historical and biblical studies indicate at least the following principles for ministry which can be implemented in a local Wesleyan Church.

1. The history of the Wesleyan Church can be a resource that is used to study and discover principles for ministry. The local church's self-identity depends, at least partly, on this understanding of its history. The traditions and corporate experiences of the past influence the present views of the church; therefore, any realistic look ahead demands a careful retrospect of the theological past and an identification

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<sup>49</sup>Ibid., pp. 6-9; cf. pp. 84-86.

of distinct emphases.<sup>50</sup>

John Wesley is an example of this principle in his repeated references to the Church Fathers as guiding sources for his theology and ministry. The formative leaders of the Wesleyan Church also used Methodist theologians and other related sources to validate their views of the church and ministry. Wesleyan Church history is not an infallible guide, but it can add a perspective which has educative value for the local church. Negative and positive evaluations can be received from a study of the Wesleyan Church's history. These evaluations provide the opportunity for appraising present congregational goals.

2. There are religious authorities which can guide and govern the church in determining what is valid for the local church's program of ministry. These authorities are foundations for the development of personal beliefs and the work of the church.

Holy Scriptures provide moral principles for personal and congregational life. The Bible by itself is not an object to be worshipped, but the authority of the Bible is a derivative of the living Christ it exalts.

Human reason (common sense) is the interpretive medium used by the Holy Spirit to help Christian people understand the Bible principles for the work of the church. The Holy Spirit is dependent upon the believer's using reason in searching Holy Scripture to find God's will for daily life. There is moral necessity for the use of the intellect and educating the mind to discern the will of Christ for His church.

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<sup>50</sup>Albert Outler, "Methodism's Theological Heritage: a Study in Perspective," Methodism's Destiny in an Ecumenical Age, ed. Paul Minus, Jr. (New York: Abingdon, 1969), p. 44.

The cultivation of reason and research methodology is important in ascertaining the mission and work of the local church.

The atonement of Christ provides a Christian experience which morally empowers a person to understand the Bible, the nature and mission of the church, and God's activities in the world. It imparts the moral power that enables the church to be and become the Body of Christ at work in the world.

Christian experience in accord with the general New Testament teaching is both objective and subjective. It is based objectively upon the historical facts of Christianity--the life, death, resurrection of Jesus Christ, the apostolic witness, and the historical church of Christ (Ephesians 2:19-22). Subjectively, it is an inward renewal of the sinful individual creating a new person in Christ (II Corinthians 5:17). The individual's experience is to be always related to the corporate and collective experiences of believers. Christianity, by its nature, is a social experience within the context of the corporate body of Christian believers (Hebrews 10:24-25).

Human history is a guiding source for the church. God is active in human history guiding it toward His eschatological goals in spite of sinfulness (Ephesians 1:4; Colossians 1:15-29). Human history has educative value teaching the Christian moral principles for personal and congregational life.

3. The biblical doctrine of holiness has the creative potential for personal renewal, the revival of the church, and social reformation. The nature of biblical holiness is the reorganization of the human personality in its relationships to God, others, and self (Matthew 5:43-44; 19:19; Mark 12:20-31; Luke 6:27-35; 10:27; John 13:34-35; 14:15-31;



15:10-19; 17:16-26). It is not a destruction of human selfhood, but it releases the believer to develop true selfhood through Christ's imparted grace and power (Colossians 1:28-29; Galatians 2:20; I Corinthians 3:1-11). A believer becomes more aware of his moral responsibilities to God and others as he becomes open to self. This vertical relationship to God provides the moral power for right and just living which always manifests itself in the horizontal relationships to others. This emphasis upon holiness of heart and life will demonstrate itself in concrete personal and social situations (James 2:8-26).

The church's emphasis upon holiness should not focus upon a crisis experience of holiness, but upon the developmental life of the human personality. This is not a denial of crisis sanctification. However, it requires sanctification to be considered as a vital part of the whole salvation process, which is to be experienced in this life. This is a wholistic view of holiness and the human personality. Holiness never is completed fully in this life simply because the human personality is a dynamic, growing self, living in a changing society. Biblical holiness is dynamic and designed by God to meet the ever changing personal and social needs of people (Ephesians 5:18; Hebrews 12:14).<sup>51</sup>

The church must not overemphasize the crisis experience of holiness; rather, it must emphasize the progressive nature of holiness for the changing human personality. Biblical holiness is not viewed as a "second blessing"--it is a part of the whole redemptive process by which God makes a person

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<sup>51</sup> William B. Pope, A Compendium of Christian Theology, III (New York: Phillips and Hunt, 1882), pp. 27-100.

holy (II Peter 3:18).<sup>52</sup>

Bible holiness enables the church to be potentially a reforming agency of society. The great Love Commandment is the ethical ideal for personal, church, and community justice and reform. The ethical nature of biblical holiness empowers the church to transcend cultural patterns and evaluate them from the perspective of the Lordship of Christ.

4. The church is a social institution called into existence by Christ to carry on His incarnational ministry in the world. Through Christ, God has created the church as His redemptive agency to work with people. Christ calls all believers to become co-workers with God in building His kingdom on earth. The nature of the church is always one--the Body of Christ possessing an objective holiness whether it is universal or local. The Christian ministry should be church related. The church is to be the incarnational life and work of Christ in the world. The theological focus of ministry cannot be on an eschatological future day. It must be related to life by focusing upon the work-a-day world.

The mission of the church is derived from a threefold relationship: to Christ, to the body of believers, and to the world. Christ is to be the sole Head of the church. His will must always be cherished as first priority. Christian believers are to be nurtured in the Christian way through instruction, worship, fellowship, evangelism, or service (Acts 2:42-47). The relationship of the church to the world is that of love (John 15:12-17) and proclamation (Matthew 28:18-20).

The ministry of the church is to serve Christ by equipping the laity to do the work of ministry (Ephesians 4:11-16). Pastor and people

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<sup>52</sup>Ibid., pp. 44, 46.

together are to be christocentric, submissive to biblical authority, nurturing the believers for ministry in everyday life, and flexible in evangelistic methodology. The principle for ministry is expediency or whatever method best serves the cause of Christ. The essence of the gospel does not change, but the methods of proclaiming it must change in accordance with the transitional needs of the target audience.<sup>53</sup>

The church must establish a creative redemptive relationship with secular culture. This means the church can creatively use culture as a means to better communicate the gospel. An understanding of the thought patterns of the world enables Christians to more effectively witness to the non-converted. Christians cannot proclaim the gospel to people from a superior distance. They must be willing to enter into dialogue and build bridges to the non-Christians. This is the living and loving contact with a worldly person characterized by humility, integrity, and sensitivity. It is an attempt at mutual listening to understand the real needs of people so that an effective communication of the gospel can take place.<sup>54</sup> The church must be sensitive to help the new convert in cultural adjustments. The convert is not to be deculturalized, but supported in discovering a new life style which is in harmony with the Lordship of Christ over the personal life.<sup>55</sup>

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<sup>53</sup>Engel and Norton, What's Gone Wrong with the Harvest?, pp. 31, 81-86.

<sup>54</sup>John Stott, Christian Mission in the Modern World (Downers Grove: Inter-Varsity, 1975), pp. 58-81.

<sup>55</sup>Ibid., pp. 122-28.

### Chapter Summary

Chapter Four identified some principles for ministry in a local Wesleyan Church. This task was accomplished by an analysis of the historical and biblical findings, the identification, and a statement of these principles.

Four principles are identified for ministry in the local church. First, the history of the Wesleyan Church provides the opportunity for discovering principles to guide the local church's program development. Second, the doctrine of religious authority can guide and govern the local church ministry. Third, the biblical teaching of holiness has the creative potential for renewal of the church and society. Fourth, the church is the social institution called into existence by Christ to continue His incarnational ministry in the world.

## Chapter 5

### IMPLEMENTING THE PRINCIPLES IN THE LOCAL WESLEYAN CHURCH

#### Introduction

The research question answered in this chapter is: "What happens when these historical and biblical principles are consciously implemented in a local Wesleyan Church?" The answer to this question is outlined in this chapter using the following divisions: contextual setting for the project, the contextual project, and evaluation of the project.

#### Contextual Setting for the Project

The location, the history, and the sociological organization of the Rushwood Park Wesleyan Church are outlined in this section of the chapter. The context for this project is identified and researched by following these categories.

#### The Location

The Rushwood Park Wesleyan Church is located at Asheboro, North Carolina, near the center of the state. The city is the county seat because of its location at the center of Randolph County. The Catawba Indians were inhabitants of the area in the eighteenth century. Many of the first white settlers were of English Quaker, German, and Scotch-Irish nationality.<sup>1</sup> The town was organized by the General Assembly

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<sup>1</sup>Mrs. William Hammer and Massa Lambert, Historical Sketch of Asheboro (1938; rpt. Asheboro: Randolph County Historical Society, 1968), p. 1.

of North Carolina on December 25, 1796 under the name Asheborough.<sup>2</sup>

There is an historical legend that John Wesley, and later, Frances Asbury passed through the community and preached to the local people.<sup>3</sup> Asbury made five references to his travels through Randolph County in his Journal. He was in Randolph County six times during 1780 and 1804.<sup>4</sup> Daniel Worth, a Wesleyan Methodist minister, was tried in Randolph and Guilford County courts for distributing anti-slavery books and pamphlets. The Randolph County Court was held at Asheboro, North Carolina on January 12, 1860.<sup>5</sup>

The church is situated in an urban community known as Rushwood Park just outside the city limits. It is part of the Asheboro township (population of 19,801). The median household income for the city is \$19,123, and the per capita income is \$7,443. There are fifteen different Protestant denominations in the Asheboro area (not counting Jehovah's Witnesses, Latter Day Saints).<sup>6</sup> There are twelve Wesleyan Churches in the township (six churches in the city, six in the township). This represents one Wesleyan Church per 1,650 people in the Asheboro Township. All of the Wesleyan Churches combined have only a full membership of 989, a Sunday Morning Worship average attendance of 1,164, and an average Sunday School

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<sup>2</sup>Ibid., pp. 12-13.

<sup>3</sup>Ibid., p. 3.

<sup>4</sup>Randolph County 1779-1979 (Asheboro, N.C.: Randolph County Historical Society, 1980), pp. 26-27.

<sup>5</sup>Roy S. Nicholson, Wesleyan Methodism in the South (Syracuse: Wesleyan Publishing House, 1933), pp. 95-96.

<sup>6</sup>Asheboro/Randolph Chamber of Commerce Report 1980 (Asheboro, N.C.: 115 South Fayetteville Street), pp. 1, 9, 20.

attendance of 1,370.<sup>7</sup>

History of Rushwood Park  
Wesleyan Church

Paul Teague was the organizer and first pastor of the Rushwood Park Wesleyan Church at Asheboro, North Carolina. He entered the Wesleyan Methodist Church ministry when he was middle aged and received his training through the denomination's Ministerial Study Course while continuing his work in a textile mill. Paul and his wife, Lula, sponsored a tent meeting in the summer of 1949, held on Old Farmer Road just outside the city limits of Asheboro. This was near the site on which the present church building is located. They continued their outreach to the Rushwood Park Community by holding cottage prayer meetings and supported this venture by a visitation program inviting the Rushwood Park people to help them organize a church. The result was the organization of the Rushwood Park Wesleyan Methodist Sunday School with fifty-seven people in attendance on August 20, 1950. Paul Teague purchased the land upon which the church is presently located on June 20, 1950 for \$400. Teague started building a one-room edifice (30 X 40 foot) that served as both worship sanctuary and meeting place for the Sunday School. Another revival meeting was held resulting in the organization of the Rushwood Park Wesleyan Methodist Church on September 10, 1950. E. L. Henderson, president of the Colfax Conference of the Wesleyan Methodist Church in North Carolina, was the speaker who officially organized the church with fifteen charter members.<sup>8</sup>

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<sup>7</sup>1981 Annual District Conference Journal of the Wesleyan Church North Carolina East District, pp. 14-16, 71-72.

<sup>8</sup>Ralph L. Bulla, "Rushwood Park Wesleyan Church Holds Homecoming, Anniversary," The Courier-Tribune Asheboro, N.C. May 29, 1975, p. 10 B.

A statistical analysis shows some of the growth characteristics of the Rushwood Park Wesleyan Church.<sup>9</sup> The average Sunday School attendance rose from fifty-seven to eighty-nine during the period of August, 1950 to October, 1951. This represents a gain of thirty-two in one year. The average Sunday School attendance grew from one hundred eleven in 1952, to one hundred forty-four in 1955. The first five years showed a stable increase in attendance and finances. The church maintained its one hundred forty-four average attendance in 1956, while it showed a decline to one hundred thirty-four in 1957. The full membership in 1957 was only forty-two.<sup>10</sup> This is an illustration of what Lyle Schaller meant when he spoke about the difference between inviting people to the local church and assimilating them into the fellowship of that congregation.<sup>11</sup>

Table 1

PASTORS AND YEARS OF SERVICE AT RUSHWOOD PARK WESLEYAN CHURCH<sup>12</sup>


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<u>Pastor's Name</u>	<u>Years of Service</u>
Paul Teague	1950-57
Paul Ray	1957-58
Roy Nanny	1958-62
S. T. Bayse	1962-65
James Perryman	1965-69
H. D. Shrum	1969-73
Donald Dawalt	1973-80
Edward Bean	1980-

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<sup>9</sup>Rushwood Park Wesleyan Methodist Church Quarterly Meeting Reports (October, 1950 - January, 1958), pp. 1-27.

<sup>10</sup>Ibid.; cf. Rushwood Park Wesleyan Church Annual Statistical Report, 1957.

<sup>11</sup>Lyle E. Schaller, Assimilating New Members (Nashville: Abingdon, 1979), pp. 16, 69-98.

<sup>12</sup>Centennial Celebration 1879-1979 Colfax, North Carolina, p. 46.



The Rushwood Park Church has had short pastorates. Pastoral leadership is an influencing factor in church growth. The most productive years of a pastorate usually begin sometime between the fourth and sixth year of a minister's tenure in the local congregation.<sup>13</sup> The average tenure of pastors at Rushwood Park Church has been a little over four years. Two ministers have remained at the church for seven years, while the other pastors averaged only three and four years over the thirty years of the church's history. Schaller believed that congregations with a high turnover rate of pastors usually are characterized by passivity or declining congregations who rarely attract new members.<sup>14</sup> It is difficult for lay persons to be enthusiastic about their church and pastor when the leadership is changing every three or four years. This hinders long-range planning and the implementation of goals in a church. Schaller's assumption is validated by this church's history where the periods of largest numerical growth occurred during the time when Paul Teague (1950-57) and Donald Dawalt (1973-80) were pastors.

### Sociological Structure

The sociological organization of the Rushwood Park Wesleyan Church was surveyed in the first questionnaire distributed to the Sunday School.<sup>15</sup> The cover sheet was designed to survey the age grouping, level of education, church attendance, and membership categories. The largest percentage of respondents was young adults from the twenty through thirty-five age

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<sup>13</sup>Schaller, Assimilating New Members, p. 53.

<sup>14</sup>*Ibid.*, pp. 54-55.

<sup>15</sup>See Appendix F, Table 2, p. 205.

category. The majority of people attending the church have a limited amount of formal education. The first questionnaire showed a sociological difference of 3% between the non-high school and the high school graduates who attend the Rushwood Park Wesleyan Church. The non-members represented almost one-half of the respondents (47%). The full members of the church represented only 43% of the respondents.

The nationality of the church is white middle-class American. Some black children requested to ride the bus to church when the bus ministry was in operation. The bus workers did not encourage it, yet felt a need to allow them to come. The result is that two black boys (ages nine and ten) presently attend the church. There are one medical doctor, several families who are in business, plant foremen, and common laborers in the furniture and textile mills who attend the church.

### Contextual Project

This section outlines the Contextual Project of the Rushwood Park Wesleyan Church. It is divided by the following classifications: diagnosis of need, design of the project, and implementation of the project.

### Diagnosis of Need

The local Church Board meetings were characterized as devoid of unifying congregational goals from May, 1980 until February, 1981. For example, the elected church leaders did not have any goals or plans for the future of their church in the May 29, 1980 Church Board meeting with this researcher.<sup>16</sup> The congregational leaders were uncertain as to

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<sup>16</sup>Rushwood Park Wesleyan Church Board Minutes, May 29, 1980.

what their direction should be in reference to the needs of the church for a fellowship hall in the October 12, 1980 Church Board meeting. They all agreed upon the need for a fellowship hall, but they could not agree upon a strategy to attain this goal.<sup>17</sup> It was not until January 4, 1981 that the church leaders agreed upon the establishment of a fund-raising project to address their perceived congregational need.<sup>18</sup>

The lack of congregational objectives was evident at the 1980 Planning Conference. The local Church Board struggled with the embarrassing position of recommending to the congregation the discontinuation of the bus ministry. They had begun the bus ministry without consulting the church people in 1976. The unwritten congregational conviction of not eating in the church became an issue at this planning conference for some of the church leaders. This conviction had been assumed by the leaders to be a biblical mandate for the church. Some of the newer members were questioning the validity of this belief. The need was for unifying goals to guide the emerging church consciousness.<sup>19</sup>

The CRG meetings were also characterized by a concern that the Rushwood Park Wesleyan Church would discover some unifying goals. A communication problem between the Church Board and the congregation was acknowledged at the first CRG meeting.<sup>20</sup> It was stated at the next meeting that there was an overload of responsibilities for some people,

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<sup>17</sup>Ibid., October 12, 1980.

<sup>18</sup>Ibid., January 4, 1981.

<sup>19</sup>Rushwood Park Wesleyan Church Planning Conference Minutes, November 1, 1980.

<sup>20</sup>Congregational Reflection Group Minutes, September 4, 1980.

while others tended to be indifferent to the work of the church.<sup>21</sup>

The issue of congregational resistance to change became paramount in the discussion culminating in approval of the contextual project.<sup>22</sup> One of the CRG members later described this condition of the church as a "fragmentation of congregational unity" or the "congregation pulling apart from each other."<sup>23</sup>

The first questionnaire was given to the Rushwood Park Wesleyan Church Sunday School (high school through adult classes) on March 1, 1981 before implementing the contextual project. The purpose of the survey was to sample the knowledge of the local church and the theological understanding of its denominational history and to verify or disprove presuppositions concerning congregational needs. The survey results verified the need for the contextual project.<sup>24</sup>

The Rushwood Park Wesleyan Church people were uninformed about their denominational history. Almost three-fourths of the congregation (73%) could not identify Orange Scott as the founder of the Wesleyan Methodist Church, while a small group (5%) knew who he was. A large percentage of people (73%) did not know that Martin Knapp and Seth Rees were founders of the Pilgrim Holiness Church, while a small group (10%) recognized these leaders. The respondents showed a limited knowledge of the 1968 merger between the Pilgrim Holiness and the Wesleyan Methodist

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<sup>21</sup>Ibid., October 9, 1980; cf. CRG Minutes, December 4, 1980.

<sup>22</sup>Ibid., February 5, 1981; cf. CRG Minutes, January 8, 1981.

<sup>23</sup>Ibid., June 6, 1981.

<sup>24</sup>See Appendix C, p. 184.

Churches (58%). There was an additional group (29%) who checked the undecided column on the questionnaire when responding to the question on merger.

The majority of church people believed that there is value in knowing the history of the Wesleyan Church (83%). The majority of the people (60%) believed that the past teachings of the church make a contribution to Wesleyan people today. They also believed that their children should be taught the history of the Wesleyan Church (85%) and that parents should teach their children the history of the church (85%). They affirmed that the collective beliefs of the Wesleyan Church have educative value for teaching moral truths (77%).

The respondents demonstrated uncertainty with some of the theological concepts from the history of their denomination. This was seen in their understanding of religious authority. They affirmed the use of common sense (reason) in religious things (74%); however, some disagreed (16%). The members believed that the Bible is to be used in understanding Christian experience (81%). Some of the other members were unsure or disagreed (14%) concerning this use of the Bible. There was uncertainty (35%) and disagreement (21%) over the evaluative function of the past beliefs and doctrines of the Wesleyan Church. This ferment was reflected in the congregation's understanding of the doctrine of holiness. The church population was almost divided (37% agreement, 34% disagreement) on whether the purpose of the Wesleyan Church is the preaching of entire sanctification as a second work of grace.

The survey revealed a struggle to understand the biblical nature and mission of the church. A majority believed the Wesleyan Church should continually study and evaluate its past doctrines to keep them related

to everyday life (85%). The congregation was divided almost equally in responses regarding whether teachings of the church should change (32% agreement, 33% disagreement 30% undecided). The traditionalism of the church was evident in the responses which indicated the fact that the personal needs of people always have priority over the programs, traditions and customs of the Wesleyan Church (43%). A percentage of the members (32%) believed the traditions and customs of the church must have first priority.

The local Church Board, CRG meetings, and the first congregational questionnaire of the Rushwood Park Wesleyan Church attested to the need for a contextual project which would meet the following criteria. First, the project needed to teach the people the history of the General Wesleyan Church. In the first survey, eight different people honestly acknowledged: "I do not know the teachings of the Wesleyan Church." Second, the historical and biblical understanding of the nature and mission of the church should be presented to discover unifying congregational objectives.

### Design of the Project

The CRG discussed various congregational needs and possible options for a contextual project (during the period from September, 1980 to February, 1981). The discussions resulted in the development of a format for a contextual project in the February, 1981 meeting. The tentative objectives for this project were: (1) to create the opportunity for the congregation to gain knowledge of the denomination and history of the local church, (2) to provide a basic teaching-learning situation where parishioners of Rushwood Park Church would be confronted with the

opportunity to develop in their understanding of what it means to be the church of Christ, (3) to stimulate the people toward an appraisal of their congregational life and theology of ministry, and (4) to aid in a discovery of goals that would help to cultivate the skills and gifts of the members for Christian service.

The use of two congregational questionnaires was part of the design of the project. The first survey was given on March 1, 1981. The second questionnaire was given on February 28, 1982. The surveys were given to the Rushwood Park Wesleyan Church Sunday School (high school through adult classes). The procedure for distribution was the same in both surveys. The Sunday School teachers had been contacted by the pastor requesting their participation prior to the Sunday the forms were distributed. A memo was read by the teachers indicating that the CRG was surveying the people of the Sunday School to receive information and recommendations for the church leaders. There were no right or wrong answers. The members and the non-members were both requested to fill out a survey. The questionnaires also were structured with the same questions. The design of similar content was to provide data for comparative purposes. The goal for each questionnaire was to receive information on the history of the Wesleyan Church, the doctrine of religious authority, the teaching of holiness, the beliefs concerning the nature and mission of the church. These are themes derived from the history of the Wesleyan Church which continue to influence the present goals for ministry as reflected within the Discipline.<sup>25</sup>

The first questionnaire was designed to give a sampling of the

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<sup>25</sup>Discipline, pp. 9-11

knowledge of the Rushwood Park Wesleyan Church regarding its denominational history and basic theological interpretations derived from this history. There were one hundred forms distributed with a return of eighty three fully answered and usable surveys. The information on the sociological organization of the Rushwood Park Wesleyan Church also was obtained. A cover sheet allowed the respondents to record their age, education, membership and attendance at the church.

The second survey<sup>26</sup> was developed to evaluate the results of the contextual project upon the local church. This investigator failed to provide the respondents with a question (January 31, 1982) that indicated whether they had taken the first questionnaire in March of 1981. This error resulted in the need for giving the survey to the congregation another time on February 28, 1982. There were seventy-five forms given out to the same Sunday School classes which received the first forms in March of 1981. There were forty-two returned and usable surveys, or a return of 56%. The second questionnaire represents 50% of the people who took the first congregational survey. This gives validity to an analysis between the two questionnaires.

The academic preparation and the pastoral ministry of the researcher assisted in the formation of these questionnaires. The "Theology of John Wesley" and "History and Discipline of the Wesleyan Church" were courses taken at Asbury Theological Seminary which have developed a continuing interest in the life and ministry of John Wesley and the early Wesleyan Church leaders. This writer's experiential work as a pastor required the teaching of membership classes to people seeking

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<sup>26</sup>See Appendix D, p. 192.



membership in the Wesleyan Church. The practical discussions and dialogue with inquiring minds required additional study by this writer in the history and theology of the Wesleyan Church.

Clyde Keith Connor's unpublished Doctor of Education dissertation was an additional resource used. Connor's questionnaire was utilized as a working model in the development of the surveys for this study.<sup>27</sup>

The process for developing the congregational questionnaires was guided by the following research concepts. The first concept was representativeness. The requirement for sampling was that the selection of a subgroup be representative of the total population. This research principle was followed in surveying only the people in attendance on the Sundays the questionnaires were distributed. There was no attempt to survey everyone in the congregation. The Sunday School population of the adult and senior teens classes averages ninety-four.<sup>28</sup> The first survey recorded eighty-three usable questionnaires. This survey represented 88% of the adults and senior teens who attend the Rushwood Park Church. The second questionnaire was distributed to seventy-five people (adults through senior teens). This represented 79% of the adult and senior teens population; however, only 45% of these people had filled out the first questionnaire. It was recognized that no subset ever perfectly mirrors the views of the whole population. It did provide, within measureable limits, a picture of the larger class of people. The second concept was randomness. The sample was random only when

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<sup>27</sup>Clyde Keith Connor, "The Influence of the Wesleyan Church Upon Recreational Activities of Its People and Educational Institution" (D. Ed. dissertation, University of Georgia, 1972), pp. 241-257.

<sup>28</sup>Rushwood Park Wesleyan Church Sunday School Record, 1980-82.

every person in the total population had an equal chance of being selected and responding. The method of distributing the questionnaires to the people in attendance for the Sunday School allowed the majority of the people an equal opportunity to respond. This resulted in a random sample from which it was possible to generalize the beliefs of the whole congregation. A third consideration was to delimit the survey within the manageable parameters of the research topic and time limits of the Doctor of Ministry Program.<sup>29</sup>

The design of the project also included the presentation of the four principles<sup>30</sup> for ministry to the Rushwood Park Wesleyan Church. The principles for ministry were incorporated into four segments that were presented to the congregation during the Sunday evening services and weekend seminars. The first segment developed the principle on the educative value of the history of the Wesleyan Church during the March, 1981 Sunday Evening Services. The principle of religious authority was presented in the July 19 and 26, 1981 Sunday Evening Services. The biblical bases for ministry and missions were given in the October 1981 services, the weekend missionary convention, and the November 7, 1981 Planning Conference to expose the congregation to specialized church ministries. Principle three on the creative potential of the doctrine of holiness was presented in the March 15, 1981 and July 12, 1981 services to help the church people understand holiness as a motive for ministry.

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<sup>29</sup> James Engel, How Can I Get Them to Listen? (Grand Rapids: Zondervan, 1977), pp. 49-92.

<sup>30</sup> The four principles for ministry are evaluated by a comparison with the General Wesleyan Church in Appendix G, p. 216.

Principle four, emphasizing the theology of the church, was also given during the January, 1982 services and weekend seminar. The objective in the presentation of this last principle was to aid the people in evaluating and discovering the program of service of their church.

The design of the project was to help the church discover its history, biblically evaluate it, and apply these historical principles to the present congregational life of the Rushwood Park Wesleyan Church. The first segment presented the history of the Wesleyan Church to the people. Segment two was designed to help the congregation understand and evaluate its teachings. The third division of the project focused upon different types of ministry, presenting the parishioners with the opportunity to evaluate the goals of the Rushwood Park Wesleyan Church and programs for Christian service. The last division was planned to help the church people evaluate their present understanding of the nature and mission of their church.

Priority was given to the Sunday Evening Vesper Services in the design of this contextual project. The mature members are usually in attendance at these services. They are the main workers and supporters of the church and attend the regular services of the church (Sunday School, Morning Worship, Sunday Evening, Prayer Meeting). Also, the informality of the Sunday Evening Vesper Services allowed for a flexibility in methods of presentation.

#### Implementation of the Project

The local Church Board served throughout this project as the administrative body. It gave initial approval in May, 1980 for this researcher to continue working in the Doctor of Ministry Program when

interviewing him as a pastoral candidate. The Church Board established the CRG with Dr. Noel Brown as chairperson and approved group members to serve on it in the August 10, 1980 meeting.<sup>31</sup> This board has approved each of the resource people during the period of February, 1981 through January, 1982.

The Church Board appointed the CRG members to design and implement this project and gave the CRG financial support.<sup>32</sup> The CRG discussed various congregational problems which resulted in its approval for the contextual project to be implemented during March, 1981 through January, 1982.<sup>33</sup> The CRG took the leadership role in developing the program for the November 7, 1981 Planning Conference with the approval of the Church Board on July 12, 1981. The CRG evaluated the whole contextual project at the February 4 and March 7, 1982 meetings.<sup>34</sup>

The project was implemented under the title of "Projecting Our Heritage." The first segment was "Projecting Our Heritage Through Identification." The project was begun when the first congregational survey was given during the Sunday School hour on March 1, 1981. In the Sunday Evening Vesper Service, the life of John Wesley was presented to the people by film. The biblical meaning of history and an historical review of the history of the Wesleyan Church was given by this investigator in the next two Sunday Evening Services (March 8 and 15, 1981). The first segment ended on March 29, 1981 with some of the charter members

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<sup>31</sup>Rushwood Park Wesleyan Church Board Minutes, August 10, 1980.

<sup>32</sup>Ibid., July 12, 1980.

<sup>33</sup>CRG Minutes, February 5, 1981.

<sup>34</sup>Ibid., March 7, 1982.

and others from the congregation reviewing the history of the Rushwood Park Wesleyan Church and sharing why they came to the church.

In July, 1981 the second subdivision of the contextual project was presented under the theme "Projecting Our Heritage Through Proclamation." This investigator preached upon the biblical and historical meaning of the Wesleyan Church in the evening service on July 5, 1981. Roy S. Nicholson, a Wesleyan Church historian, presented an historical overview of the teachings of the Wesleyan Church during the evening service on July 12, 1981. The biblical bases for the doctrine of religious authority was given by this researcher to the congregation on July 19, 1981. This writer closed the second segment on July 26, 1981 by urging the people to discover some historical and biblical objectives for their church or developing our ministry as a local Wesleyan Church.

The third division was given in October, 1981 under the title, "Projecting Our Heritage Through Outreach." Resource people were invited and contributed to the development of this third segment. On October 4, 1981, Mrs. Linda Howard, Administrator of First Wesleyan Church Nursing Home and Retirement Center (High Point, North Carolina), shared the program of ministry her church has developed to the senior citizens. The Administrator of the First Wesleyan Church Preschool and Christian Day School (High Point, North Carolina), Joel Farlow, presented a review of his church's ministry to children and their families during the October 11, 1981 evening service. Rev. Lee Cockerill (Assistant District Superintendent and father of a missionary), Mrs. Arleen Swanson (retired missionary and District Women's Missionary Society President), and Rev. Richard Lively (missionary to Papua, New Guinea) took part in the weekend missionary convention during October 17-18, 1981. They presented the biblical bases

for missions and the development of the missionary program for a local Wesleyan Church. This section of the project was completed on October 25, 1981 when Mr. Steve Wood, Youth Minister from Glenwood Friends Church (Greensboro, North Carolina) presented the biblical principles for youth work.

The last division of the contextual project was given the title "Projecting Our Heritage Through a Planned Program." This segment included the Rushwood Park Wesleyan Church Planning Conference (November 7, 1981) and a series of planned events for the month of January, 1982.

The Planning Conference was held in the Browers Wesleyan Church Fellowship Hall just outside the city of Asheboro. The leaders of Rushwood Park Wesleyan Church came at 7:00 a.m. to a fellowship breakfast which was followed with a devotional time by Rev. Leon Fowler (On-Site Supervisor). Fowler's topic was the "Goodness of God." He urged the church leaders to follow the church's example in Acts (15:7) of engaging in Christian conflict to clarify the problematic issues in their church planning. The twenty-two leaders of the church then separated into small groups for a guided study of Bible passages relating to the nature and mission of the church. Throughout the conference, the leaders were encouraged to evaluate the programs of Rushwood Park Wesleyan Church and to plan their activities for the new year reflecting upon the biblical principles they had received from their small group Bible study.<sup>35</sup>

On January 9-10, 1982, Dr. Wayne Goodwin (Director of the Doctor of Ministry Program at Asbury Theological Seminary in Wilmore, Kentucky)

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<sup>35</sup>Rushwood Park Wesleyan Church Planning Conference Minutes, November 7, 1981.

helped the church leaders explore the type of programs they desired for their church. Goodwin presented a theological model that was designed to help the people understand where they center their efforts as a church--evangelism, nurture, or service to those outside the church. The people concluded in the Saturday evening session that their church programs were mostly in the nurture category.

The remainder of this segment was developed in the Sunday Evening Vesper Services. On January 3, 1982, this writer presented the biblical concept of the body life of the church. The biblical view of the church as the people of God was also given by this investigator on January 10, 1982. He encouraged the congregation in the January 17, 1982 evening service to dream about what they would like their church to become. The concluding service on January 31, 1982 was a slide presentation prepared by the CRG members to review the history of the Wesleyan Church, the history and present programs of the Rushwood Park Wesleyan Church, and make projections for the future of the church. There were one hundred and eleven people who attended this closing service of the project.

### Results of the Contextual Project

The results of the contextual project were measured by two congregational questionnaires. The first survey was designed to discover the sociological organization of the Rushwood Park Wesleyan Church and to measure the congregational awareness before starting the project. The second questionnaire was to test the statistical results of the contextual project and discover any changes within the congregation. The results of the questionnaires and the project were summarized under: the test findings, changes within the congregation, and professional development.

### Test Findings

The second questionnaire was distributed to the Rushwood Park Wesleyan Church Sunday School (February 28, 1982) for a random sampling of the thinking and beliefs of the people who had filled out the first questionnaire. The results of the second survey show an increased congregational awareness of the history of the church, related theological issues, and the doctrine of the church.

1. The congregation's knowledge of the history of the Wesleyan Church had increased (Table 3).<sup>36</sup> The first survey indicated an inability to identify some of the formative leaders of the Wesleyan Church such as Orange Scott, Martin W. Knapp, and Seth Rees. The second questionnaire indicated that the congregation had experienced a gain in its understanding of the early leaders and the merger.

2. The historical consciousness of the church had intensified (Table 4).<sup>37</sup> The second questionnaire reflected a growing interest in the history of the church, and belief in the historical continuity between the past teachings and present beliefs of the Wesleyan Church. There was an increased desire by the congregation for children to learn the history and teachings of the Wesleyan Church. People believed their pastor should be the person to preach about this history, and Wesleyan parents should teach their families about the beliefs and history of the church.

3. The evidence showed an increased awareness of religious authority (Table 5).<sup>38</sup> The view of religious authority reflected an

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<sup>36</sup>See Appendix F, p. 206.

<sup>37</sup>Ibid., p. 207.

<sup>38</sup>Ibid., p. 209.



increased knowledge of governing sources for personal and congregational life. There was evidence of a cautious view of reason and its use in understanding religious things (anti-intellectualism), but the Bible is viewed as the authority to interpret personal Christian experiences. The people recorded a percentage gain in their agreement that past beliefs can be used to evaluate personal Christian experience and present beliefs.

4. This project enlarged the church's awareness of John Wesley and his teachings (Table 6).<sup>39</sup> The first survey showed half of the people (51%) in agreement that the church does follow the teachings of John Wesley. The second questionnaire reflected an increased identification (69%). The feelings about preaching entire sanctification as the major purpose of the church showed a change. The uncertainty about preaching holiness in the first questionnaire (37% agreement, 34% disagreement) lessened in the second survey. The people increased in their belief that the major purpose of the church was to preach holiness.

5. The results showed that the congregation perceived their church as an evaluative agency that preserves the teachings of the church (Table 7).<sup>40</sup> The congregation believed that the pastoral claims and the past teachings of the church must be studied and evaluated for relevancy to contemporary life. However, the respondents showed a concern over changes in the teachings of the church. This was reflected in the increased percentage of people who agreed that the teachings of the church should never change (11%).

6. There was a difference in the congregation's understanding of

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<sup>39</sup>Ibid., p. 210.

<sup>40</sup>Ibid., p. 211.

the mission of the church (Table 8).<sup>41</sup> The congregation increased in their belief that the needs of people are more important than the programs and customs of the church. They indicated also their belief that people attending the church should be free to evaluate the teachings of the church. The congregation still believes that everyone should participate in the outreach of the church, while upholding strict standards and accepting all races into the fellowship of the church. The second survey showed that some people are starting to critically appraise whether they will define the mission of their church in terms of the needs of people or the traditions of the church.

7. The ministry of the Wesleyan Church was perceived as preserving the past teachings of the General Church (Table 9).<sup>42</sup> Pastors are to preach on the history and teachings of the church, and the programs and activities of the local church are to be guided by Wesleyan Church history. The church is to cultivate an ecumenical attitude toward those who differ with the teachings of the Wesleyan Church.

8. The congregation still expressed uncertainty in the second questionnaire over the relationship of the church to the world (Table 10).<sup>43</sup> There was uncertainty over the relationship between the Christian and non-Christian. A majority (71%) felt that the Wesleyan Church should be actively involved in the social problems of the world, but they believed that it should be separated and uncompromised with the world.

9. A contrast of the two surveys showed changes in congregational

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<sup>41</sup>See Appendix F, p. 212.

<sup>42</sup>Ibid., p. 214.

<sup>43</sup>Ibid., p. 215.

emphases in the listing section of the questionnaires. Parishioners in the first survey characterized their church with the following phrases: "teaches the Bible," "believes in holiness as a second work of divine grace," "friendly and loving," "expresses Christianity in outreach to others," "believes in the second coming of Christ." The difference in the surveys was that the second survey did not mention the church becoming too formal or a need for congregational unity.

In the second questionnaire, the words used revealed some ambivalent reactions concerning the past customs and teachings of the church. One person's response showed a lack of concern over the past with an existential preoccupation with what the church is presently offering to children. Others expressed personal insecurity concerning the church in the phrases: "knowing we had dedicated men and women who stood for the right," "uncompromising belief," "I need a solid grip on the foundations of my beliefs." This reflected the attitude of traditionalism and adherence to past customs for personal belief and security. Someone else expressed openness to the Holy Spirit, fellowship, and addressing of social problems.

A contrast between the two questionnaires revealed a positive and concrete outlook upon ministry in the future. The respondents reflected a traditionalism and orientation toward rules in the first questionnaire. This was expressed as "hold to basic truths," "keep Sunday holy," "be less formal," "get back to old fashion ways," "toe the line," and "more thorough orientation of prospective members." The respondents showed more practical concern for the ministry of the church in the second survey. This was expressed in concerns for expanding the ministry, changing the policy on elected leaders, meeting the needs of people, nurturing the

members, evangelism (outreach), and a fellowship building adequate for a day care center. There was an identification with the Bible and John Wesley in the second questionnaire which was not so pronounced in the first survey.

### Congregational Changes

James Glasse believed that every parish is a potential experiment in ministry.<sup>44</sup> Parish ministry can be unpredictable. The dynamics between the congregation, the leaders, and the community make it this way. It is difficult in this milieu to give an exact definition as to why some changes occur.

The contextual project was an experiment in ministry. This experimental study noted some congregational changes; there was difficulty in assigning definite causes for these changes. The possibility existed that these transitions were the results of the increased attention given to the church and its programs by the CRG or other related causes. However, the immediacy of the congregational changes argued that the results were due to an increased understanding and utilization of the four principles for ministry.

These congregational changes were:

1. The CRG discussed a desire to honor Paul Teague (founder of the church) in the April 7, 1981 meeting.<sup>45</sup> The belief of the CRG was that this would be a part of the first segment of the contextual project and its emphasis upon the history of the church. The Church Board

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<sup>44</sup>James Glasse, Putting It Together in the Parish (Nashville: Abingdon, 1972), p. 17.

<sup>45</sup>CRG Minutes, April 7, 1981.

approved this recommendation and finalized the plan for a Founder's Day to be celebrated on August 20, 1981. On this occasion the congregation gave tribute to Paul Teague by presenting him with a plaque. The Church Board and CRG also had presented a review of the beginning events when the Rushwood Park Wesleyan Church's Sunday School was started. The church previously had not paid tribute to its founders.<sup>46</sup> This increased interest in the history of the church was reflected in the development of the pictorial directory. It was dedicated to preserving the history of the church and to honoring Rev. and Mrs. Teague (January, 1982). This was the first time a pictorial directory had been done in the church. The November 7, 1981 Planning Conference established the practice of scheduling a Sunday in August for an Anniversary Sunday.<sup>47</sup>

2. There have been program changes designed to meet the needs of various age groups. A nursing home ministry was approved by the Church Board on November 8, 1981, after the October, 1981 services dealing with the topic of senior citizens.<sup>48</sup> Although this program cannot be directly traced by the written records of the church, the immediatism of its acceptance after the third segment does indicate the possible influence of the contextual project.

3. Lay participation increased within the church. The decision-making process includes more people from the congregation. The planning conferences have allowed the church leaders to plan together for the church calendar. The Church Board acknowledged that in the past

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<sup>46</sup>Rushwood Park Wesleyan Church Board Minutes, July 26, 1981.

<sup>47</sup>Planning Conference Minutes, November 7, 1981.

<sup>48</sup>Church Board Minutes, November 8, 1981.

they had made decisions without consulting the people (e.g. the bus ministry).<sup>49</sup> The nursing home ministry provided additional opportunity for lay participation in the outreach of the church. It includes eight people from the congregation who were not actively involved in other church ministries.<sup>50</sup> The January 31, 1982 slide presentation involved people from the whole congregation. The March 29, 1981 service involved many members of the congregation in a review of the history of the church. All the church leaders and the congregation were invited to the weekend seminar designed to evaluate the programs of the church (January 9-10, 1982). Dr. Wayne Goodwin served as the resource person to help the congregation evaluate where they were in their program development.

4. There was a new administrative consciousness emerging within the church. The CRG perceived these administrative changes as: openness to address congregational needs, a willingness to have organization and structure within the church, more time to plan for the future, a willingness to be open to change, spiritual growth resulting from the evaluation process, and the programs evaluated on spiritual and biblical bases.<sup>51</sup> The November 7, 1981 Planning Conference and the January 9-10, 1982 weekend seminar were designed for an evaluation of the programs of the church.

#### Professional Development

This study has contributed to the professional development of

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<sup>49</sup>Planning Conference Minutes, November 1, 1980.

<sup>50</sup>Church Board Minutes, November 8, 1981.

<sup>51</sup>CRG Minutes, March 7, 1982.

this researcher. It helped his emotional growth and the development of a theology of ministry.

The study has contributed to an increased self-awareness of personal emotions and thoughts. A perusal of this writer's Dialogical Journal (Volume II) showed an expression of mixed feelings. Discouragement, mistrust of the congregation, and anger were recorded (e.g. July 26, 1981). These emotions could be described as reactionary feelings over the traditionalism of the local church (e.g. May 5, 1981 and July 5, 1981). This research helped this writer become aware of this hostility. A new attitude of acceptance and understanding of the traditionalism of the local church has emerged from this researcher as a result of this project (e.g. January 28, 1982). It has increased personal appreciation and understanding of the cultural patterns of the denomination and local church. This does not mean agreement with these beliefs; rather, it means an increased understanding and toleration of these views.

This writer's theology of ministry has been changed as a result of this research. This investigator has already noted the personal anger toward the traditionalism within the Wesleyan Church. This study has caused an appraisal of this perception. The prior view was that all traditionalism was bad and hindered the outreach of the local church. The present perception is that the traditions of the local church are neither good nor bad. They are neutral and become a help or a hinderance depending upon how they are used in the local church. Local traditions are deeply entrenched in a congregation. This creates the possibility of using them as a unifying power for congregational goals. These local traditions can be identified and understood by listening to the "generative words" of the congregation. These are the communication patterns (words)

people use to name their world view, express their value system.<sup>51</sup>

There has been a renewed understanding of the doctrine of Bible holiness. The previous view was that holiness was one of the doctrines of the church to be preached. The present perception is that holiness is the creative principle for guiding everything the church does in ministry. The creative potential of holiness is love expressed in ministry to people. The methods of the church in ministry are to be governed by divine love.

This study showed a need to develop a theology of social reform. The Wesleyan Methodist Church was established in response to a social issue (slavery). The need is to rediscover John Wesley's emphasis upon personal holiness becoming social holiness. The heritage of the Wesleyan Church has forced this researcher to become aware of a need to develop a personal theology of social reform.

### Evaluation of the Project

Douglas Walrath indicated that the church engaged in ministry must be willing to learn from its failures and not just from its victories.<sup>52</sup> The defeats can help in the learning process to isolate principles for an expanded ministry.

The evaluation of this project provided the opportunity to learn from both the victories and the failures. The contextual project was evaluated by an analysis of the CRG objectives, the CRG Evaluation, and

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<sup>51</sup>Douglas E. Wingeier, "Generative Words in Six Cultures," Religious Education, LXXV (September-October, 1980), 563-76.

<sup>52</sup>Douglas Walrath, Leading Churches Through Change (Nashville: Abingdon, 1979), p. 9.



the development of its weaknesses and strengths.

### CRG Objectives

The CRG had four objectives. The first goal was to provide the opportunity for the congregation to gain knowledge of the history of the denomination and of the local church. The two congregational changes (e.g. Founder's Day, Church Anniversary Sunday) can be interpreted as indicating an increased knowledge and appreciation of the history of the church.

The second objective was to provide the occasion for the Rushwood Park Wesleyan Church to develop in its self-understanding of the nature and mission of the church. The pretest and posttest showed an increased understanding by the congregation of the nature and mission of the church. There is still a need for the congregation to evaluate its relationships to the world.

The third aim was to help the congregation appraise its congregational life and theology of ministry. The Planning Conference (November 7, 1981) and the weekend seminar (January 9-10, 1982) aided in the fulfillment of this goal. The responses in the two surveys showed that the congregation was beginning to appraise its program of ministry. There is still a need for the church to write a mission statement and coordinate its program of ministry with this mission statement.

The fourth goal was to discover ways that the gifts of the laity could be used. The nursing home ministry is utilizing the gifts of the people in Christian service. There is a need to investigate additional ways in which the gifts of the people can be used creatively.

### CRG Evaluation

The CRG evaluated the contextual project after its completion on February 4, 1982 and March 7, 1982. The conclusions of the CRG members were summarized as: (1) They experienced a new understanding of the Wesleyan Church. It helped in evaluating the church and its programs. (2) Three members were firm in their insistence that the traditionalism of Rushwood Park Church was not really changed as a result of the project. (3) The CRG members rated the overall contribution of the contextual project to the church and themselves as above average. (4) The January, 1982 segment was rated the highest in its contribution to the life of the church. The March, 1981 segment was rated the lowest in its contribution to the church.<sup>53</sup>

### Weaknesses and Strengths

The implementation of this project revealed some weaknesses and some strengths. The weaknesses and strengths are summarized in the following paragraphs.

The weaknesses of the contextual project were: (1) The motif of the congregation was that spirituality is dependent on the absence of organization. The result was described by one CRG member as "disguise organization in order to get people involved."<sup>54</sup> This may have contributed to the low average attendance (48 people) during segment three (October, 1981). (2) The congregation did not understand the purpose of the CRG. The CRG was a catalyst for action and planning, but it was

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<sup>53</sup>CRG Minutes, March 7, 1982.

<sup>54</sup>Ibid.

forced to function with some of the church members expressing their mistrust of the CRG.<sup>55</sup> (3) There was not enough time allotted to the January, 1982 seminar with Wayne Goodwin. Two hours did not allow adequate time for reflection upon the church programs. The work schedules of the members and the anticipated congregational resistance prevented the CRG from planning a longer session. (4) The people struggled with and felt threatened by the two congregational questionnaires. The need was for an approach that would put the people at ease. Nevertheless, the questionnaires did provide the people with an opportunity to learn about themselves and their church. (5) In the segments of the contextual project, there should have been more emphasis on holiness.

The project strengths were: (1) It increased the congregation's awareness of its history and program of ministry. This provided the opportunity for spiritual growth. (2) The congregation was presented with the opportunity to evaluate its program of ministry. This was the beginning stage for a projection of future goals. (3) The various methods used in the presentations of the project were designed to maintain the interest of the congregation. The film and slide presentations used instructional media to reinforce learning. The resource people gave additional opportunity to increase congregational interest. The lay participation enlarged the appeal and involvement of the local church. (4) The Rushwood Park Wesleyan Church now has the opportunity to write its mission statement. It has become exposed to its denominational and local history and to the biblical materials on the nature and mission of the church. This was necessary for the church to understand its nature

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<sup>55</sup>Ibid., February 2, 1982.

and mission. The congregation can also develop a coordinated program of ministry once the mission statement has been written.

### Chapter Summary

This chapter developed the process by which the historical and biblical principles for ministry were implemented in the Rushwood Park Wesleyan Church. The contextual project was the means by which this implementation was accomplished. This chapter presented the contextual setting for the project, explained the means by which it was implemented, identified the results of the project, and reported the evaluation of the project.

## Chapter 6

### SUMMARY

#### Introduction

The goal of this chapter is to draw conclusions from this written project. This involves summarizing, reflecting on the research methodology, stating the findings, and making recommendations for further research.

#### Brief Restatement of the Problem

A precedent has been established in the history of the Wesleyan Church for using its history to measure goals for ministry. Orange Scott seceded from the Methodist Episcopal Church on November 8, 1842 because he perceived the position of the Methodist Church on slavery to be inconsistent with its history.

The early church leaders also supported their claim of historical continuity by an appeal to biblical authority. Slavery and episcopacy are wrong because the Bible condemns it. They believed the Bible teaches principles to guide the organization and ministry of the local church. The duty of the Christian is to withdraw from any church which does not recognize biblical authority. They used a biblical perspective to measure the ministry of the church.

These historical practices are still influencing the Wesleyan Church. The history of the church, the membership commitments, and the written statement on the mission of the church from the Discipline demonstrate the continuing influence of these historical precedents.

This study discovered historical and biblical principles, implemented them in a local Wesleyan Church, and measured the effects and usefulness of these implemented historical and biblical principles. This statement of the problem resulted in the following research questions:

- (1) What is the historical incident which gave rise to the Wesleyan Church?
- (2) What are the biblical perspectives of ministry for the Wesleyan Church, both past and present?
- (3) Can these principles be isolated, categorized, and translated so they can be utilized in the contemporary church?
- (4) What happens when these historical and biblical principles are consciously implemented in a local Wesleyan Church?

### Research Methodology

This written project utilized historical and biblical studies to answer these questions. Information was accumulated on the historical situation and the churchmen who contributed to the founding of the Wesleyan Church through historical research. Five churchmen were selected from church history. John Wesley was studied because he was recognized by the early Wesleyan Church leaders as the authority for Methodist belief and practice. Orange Scott and Luther Lee were researched because they are recognized in the Discipline as founding leaders of the Wesleyan Methodist Connection. Martin W. Knapp and Seth C. Rees are recognized in the Discipline as the leaders in establishing the Pilgrim Holiness Church. The Pilgrim Holiness Church later merged with the Wesleyan Methodist Church, forming the Wesleyan Church.

Biblical research contributed to the development of principles for ministry. A biblical study was made to discover what the Bible says about the nature and mission of the church. The historical and biblical research

resulted in the discovery of principles for ministry which were implemented in the Rushwood Park Wesleyan Church at Asheboro, North Carolina.

Several research techniques were used by this writer to secure and analyze this information. Library research was made to discover the historical situation which led to the founding of the church, to understand the formative leaders' views of ministry, to discover a biblical perspective for ministry, and to develop two congregational surveys. Descriptive research was utilized also in the development of this investigation. Roy S. Nicholson, Wesleyan Church historian, was interviewed in his home (High Point, North Carolina) by this writer to receive an historical view for developing this Project-Dissertation. A contextual project was developed and implemented in the Rushwood Park Wesleyan Church between September 4, 1980 and March 7, 1982. The contextual research resulted in the implementation of principles for ministry in the congregational life of the local church.

### Findings

This chapter summarized the research findings. The findings are classified under the following categories: historical research, biblical study, principles for ministry, and the results of the principles when implemented in a local Wesleyan Church.

#### Historical Research

The findings from the historical study were:

1. There is a philosophical and theological linkage between John Wesley, Francis Asbury, and Orange Scott in their denunciation of slavery and a desire for personal and social holiness. They were all

from the same Methodist Episcopal Church which establishes a denominational relationship.

2. The Discipline of the Wesleyan Church traces the history of the church to John Wesley and American Methodism. John Wesley and Methodist doctrine were recognized as the criteria for the early Wesleyan beliefs. Orange Scott, Luther Lee, Martin W. Knapp, and Seth C. Rees were the formative leaders in the development of the history of the Wesleyan Church.

3. The Wesleyan Methodist Church was established as a result of social concerns. The problematic issues of slavery and episcopacy led to the secession of Orange Scott, Luther Lee, and others from the Methodist Episcopal Church and formed the Wesleyan Methodist Connection.

4. The churchmen believed in a doctrine of religious authority which would guide the believer and the church in ministry. The Bible is the final authority for individual, church, and societal life. Human reason is the medium God uses in His self-revelation to humanity. Reason is always dependent upon the revelation of God. Christian experience is the objective atonement of Christ subjectively applied to a sinful person transforming the soul into the image of Christ. Nature and history also have educative value in teaching moral truth for personal and social life.

5. The doctrine of holiness was a main distinctive of the men who were studied. They believed that there is a twofold manifestation of sin as principle and action. Sinful acts are forgiven at conversion, while Christian perfection purifies the principle of sin. Wesley, Scott, and Lee stressed the developmental life of holiness, while Knapp and Rees emphasized the instantaneous nature of holiness. Wesley and Lee allowed for the possibility of becoming sanctified at conversion if one had sufficient moral light to exercise sanctifying faith. Knapp and Rees



tended to stress the instantaneous nature of holiness and the imminency of Christ's second coming as an incentive for holiness living.

6. These men developed their theologies of the church within an invisible and visible church paradigm. John Wesley had an ecclesiastical monism which merged the concepts of invisible and visible churches. The other churchmen tended to advocate an ecclesiastical dichotomy where the invisible church is the only real church. The visible church is a contractual organization which is imperfect and needing constant moral reform in its search for its heavenly inheritance.

7. The mission of the church involves a threefold relationship. Christ is the Head of the church and Pattern for its corporate life. Church members are to preserve harmony and edify each other in Christian holiness. The church is to evangelize the world by preaching the gospel. This missionary task is based upon a christocentric approach to ministry which is Bible based, church related, honors the Great Commission, and uses flexible methods.

8. There were differing views concerning the relationship between the church and the world. John Wesley's view was open to using culture for preaching the gospel. The other men showed a basic separation from culture because it is a sinful world which is opposed to holiness.

These findings can help a local Wesleyan Church develop an historical perspective. This aids the church in discovering its reason for existence. There is a cause and effect relationship between the history of the denomination and the beliefs and practices of the local Wesleyan Church. For example, the membership rules, polity, and theology showed an historical influence. This historical view allowed the local church the opportunity for evaluation of its present beliefs, program objectives, and practices

for ministry.

### Biblical Perspective

This study discovered the following biblical findings:

1. History is a testimony of God's revelation to mankind. It is the medium through which God spoke in the past and in which He presently works for the good of humanity. Christianity is an historical religion because God has spoken in and through history (e.g. events of Christ's earthly life). He presently speaks through the church which is indwelt by the living Christ. Historical events by themselves are not revelation. God gives divine interpretation to historical events which makes them revelatory. The church has received the moral discernment from God to interpret these events; it is a project for the whole Christian community.

2. The foundation for understanding Christianity is the doctrine of religious authority. The authority for the Christian gospel is God's self-revelation in the person of Jesus Christ, Holy Scriptures, and the church as the community of faith.

3. The biblical doctrine of holiness is based upon the teaching of sin. There is not a dualism in the biblical doctrine of sin. Sin is a unitary evil. Likewise, there is no dualism in the biblical doctrine of holiness. Holiness is a divine act within the soul which makes the believer's relationship to God himself, and others characterized by love. The Christian experience of holiness is wholistic. However, the holiness of the believer is dependent upon the exercising of sanctifying faith. The power of Christ purifies the believer only when the moral condition is met.

4. The biblical theology of the church is found in both the Old

and New Testaments. The nature of the church is found in the Old Testament call of Abraham and the covenant relationship with Israel as the people of God. The New Testament completes the Old Testament concept of the church by using images such as the people of God, the bride, the body, and the building. These images stress the community nature of the church.

5. The mission of the church is an incarnational ministry of declaring and serving Christ in the world. This means that every believer is a minister for Christ, cultivates Christian fellowship, and is equipped for service by exercising his spiritual gifts.

6. The church is called to be a co-worker with God in building redemptive relationships with the world. God created humans as social beings. The Bible recognizes culture as necessary for the welfare of the human race.

These findings show the need for a church to regularly study the Bible to receive a biblical understanding of ministry. The Bible contains principles that can help any local congregation in its outreach. A study of these biblical principles increases the congregation's understanding of the nature and mission of the church. There is potential for congregational growth and societal reform by studying and following these biblical principles.

### The Principles for Ministry

This research identified four principles for ministry in a local Wesleyan Church. These principles were:

1. The history of the Wesleyan Church can be a resource that is used to study and discover principles for ministry. A disassociation in the continuity of history results in ignorance and misunderstanding of goals.

There are moral lessons to be discovered from history because of God's revelational activity in history. Orange Scott saw the validity in using history to measure the church's ministry; however, his historical analysis was limited. He failed to understand the political, sociological, and theological implications of his views.

2. There are religious authorities which can guide and govern the local church in determining what is valid for the church's program of ministry. Holy Scripture is the first authority for personal belief and church work. Human reason is necessary for interpreting the Bible and safeguarding Christian experience from fanaticism. Christian experience is the result of God's redemptive work in the soul which prevents Christianity from deterioration into formalism. Moral laws and human history are subsidiary sources for religious authority. Proof texts and symbolism are examples of ineffective methods in using the Bible for religious authority (e.g. Scott, Lee, Knapp).

3. The biblical doctrine of holiness has the creative potential for personal renewal, revival of the church, and social reform. The nature of holiness is the reorganization of the human personality in its relationships to God, others, and self. This wholistic view of holiness and the human personality requires an emphasis upon the developmental life of holiness. The great Love Commandment is the ethical ideal which makes believers and churches reforming agents of society. The early church leaders showed a tendency toward a dualistic belief of sin and holiness, an undue emphasis upon crisis sanctification, and a substantial view of sin.

4. The church is a social institution called into existence by Christ to carry on His incarnational ministry in the world. The nature of

the church is defined as the incarnational life of Christ in the world. The mission of the church involves a threefold relationship to Christ, the body of believers, and the world. The ministry of the church is equipping the laity for ministry. The church must establish cultural relationships with the world in order to do Christ's work. The men who were researched viewed the past cultural relationships as sacred in contrast to modern customs and ideas.

These findings indicate that an historical research and biblical study can result in the development of principles for ministry. A study of a local church's history can uncover significant issues and themes which presently influence the church. The biblical study can be used to evaluate these issues and themes in order to determine their present validity for developing program objectives.

### Results of the Principles

The research and implementation of these four principles in a local Wesleyan Church produced the following results:

1. The local church's interest and knowledge of its history increased. The congregation was able to identify historical men and events associated with the history of the church. An historical consciousness was developed. The congregational surveys showed percentage gains in the church's understanding of historical continuity, the educative value of history, and the desire for Wesleyan children to learn the history of the church.

2. The church's self-awareness of ministry was changed. The people's knowledge of religious authority showed percentage gains. The Bible was viewed as the governing authority for personal and congregational

life. The congregation accepted the validity of Christian experience and reason as a test for the ministry of the church. The nature of the church is defined as evaluating and preserving the teachings of the church. The mission of the church is defined as meeting people's needs and involving the congregation in outreach; however, the people still express uncertainty over developing relationships with the world. Commitment to the doctrine of holiness was strengthened. There was evidence of a change in how the church perceives its traditions in contrast to the needs of people. There was increased concern expressed about meeting the needs of people. Ministry was characterized in the first survey as "get back to the old fashion way." People now seem to reflect a practical and concrete concern about ministry.

3. The church has developed some new programs. There is an increased historical consciousness which may have resulted in a Founder's Day and a Church Anniversary Sunday as part of the annual programming. A nursing home ministry was started as an outreach to meet the needs of senior citizens. The participation of the laity is increasing in the decision-making processes of the church.

These findings indicate that congregational changes can result when the principles for ministry are implemented in a local church. There is a relationship between self-awareness and programs of ministry.

### General Conclusions for Ministry

This author observed some themes which can be important contributions to ministry within a local Wesleyan Church. These conclusions are:

1. By researching its denominational and local history, the local congregation can gain a perspective that can be utilized for present and future program objectives.

2. A biblical perspective of ministry has creative potential for helping the local church evaluate its program of ministry. The Bible is the written revelation of God which provides principles to guide the local church in its ministry. The church needs to research these principles in order to discover and evaluate its goals.

3. The cultural patterns and traditions of the local church are neither good nor bad; they are neutral. The good or evil is dependent upon how the local congregation uses this traditionalism.

4. The morale, interest, and personal support of the laity can be increased when they become involved in the decision-making process and implementation of congregational projects.

#### Recommendations for Further Research

This written project has uncovered areas which need further research. They were:

1. This research resulted in the implementation of principles for ministry within the congregational life of Rushwood Park Wesleyan Church. A mission statement has not been written. This is one area for further research and implementation.

2. These principles for ministry were implemented on the local church level with beneficial results. There is a need for research on how to implement these principles in the whole denomination.

3. There is further need to discover ways in which this research can help the General Wesleyan Church grow in self-awareness by studying its traditions and using this awareness to develop goals for the present and for future ministries.

### Chapter Summary

The aim of this chapter was to draw conclusions from this research. This objective was accomplished by a brief restatement of the problem, outlining the research methodology, recording the findings, drawing general conclusions for ministry, and making recommendations for further study.



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## APPENDIX A

### BIOGRAPHICAL SKETCHES

John Wesley (1703-1791)

John Wesley lived from June 17, 1703 to March 2, 1791. His life practically spanned the whole eighteenth century. He was born at Epworth, England, the fifteenth child of nineteen children born to Samuel and Susannah Wesley. John was pulled from the burning Epworth rectory as a young child on February 9, 1709. This experience left a lasting impression upon his personal life and upon his mother. Susannah determined to give special attention to the training of John after the fire in 1709.<sup>1</sup> He later attended Oxford University and was ordained a priest in the Church of England in 1728. He remained a priest in the Church of England from 1728 until his death in 1791.

John Wesley was an important leader in the Evangelical Revival in Great Britain during the eighteenth century. Wesley's spiritual awakening began with a quest for a satisfactory religious experience. This search led him as a missionary to the colony of Georgia in the United States under General James Oglethorpe in 1735.<sup>2</sup> Wesley's spiritual quest reached its climax in his "heart warming experience" on May 24, 1738 after his return to London, England (February 1, 1738). Wesley's conversion made him one of the evangelistic leaders of the eighteenth century. Until the experience at Aldersgate Street, Wesley was too

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<sup>1</sup>A. Skevington Wood, The Burning Heart: John Wesley Evangelist (Grand Rapids: Eerdmans, 1967), pp. 29-38.

<sup>2</sup>Ibid., pp. 9-69.

preoccupied with the problem of saving his own soul to be effective in winning others.<sup>3</sup> Wesley developed his personal theology and established the Methodist Church by reflection upon the Bible and his personal Christian experience.<sup>4</sup> John Wesley's theology and the teachings of the Methodist Church have become the main sources in the formation of many smaller Methodistic, religious bodies such as the Wesleyan Church.<sup>5</sup>

Wesley testified that "God is with us" just before his death on February 28, 1791. The last words he whispered to eleven persons gathered in his room were "Farewell" on March 2, 1791.<sup>6</sup>

Orange Scott (1800-1847)

Orange Scott was born February 13, 1800 in Vermont. He was the oldest son of a family of eight. His father was a poor day laborer for farmers and a woodsman who never personally became a landowner. This caused the Scott children to have a meager education and religious training. Orange and his younger brothers had to go to work at an early age; this resulted in Scott's formal education totaling thirteen months by the end of his twenty-first year.<sup>7</sup>

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<sup>3</sup>Ibid., p. 281.

<sup>4</sup>Francis J. McConnell, John Wesley (New York: Abingdon, 1939), pp. 55-67, 167-88.

<sup>5</sup>Discipline, pp. 9-14

<sup>6</sup>Basil Miller, John Wesley the World His Parish (Grand Rapids: Zondervan, 1943), p. 139.

<sup>7</sup>McLeister and Nicholson, Conscience and Commitment, p. 14.

His conversion took place on September 1, 1820 at Barre, Vermont, in a camp meeting held by the Methodists. He became interested in religious subjects after his conversion and soon combined preaching for the Methodists and working on a farm. He became a regular traveling minister widely known as a successful and influential man within a short time. He was ordained a deacon in the Methodist Episcopal Church in 1824 at Barnard, Vermont.<sup>8</sup> Scott served as a circuit rider, presiding elder for six years, and was elected as delegate to three Methodist General Conferences in the twenty-two years he was a Methodist. His devotion to the cause of Methodism is evident in the claim that he sold \$15,000 worth of books for the Methodist Book Concern during his service as presiding elder.<sup>9</sup>

Scott visited Rev. H. H. White (Springfield, Massachussetts) where he first became informed of the problem of slavery in 1833.<sup>10</sup> Scott heard about the Liberator and the Abolition Society while visiting with White. As a result he purchased literature on the subject and began his personal investigation. He became a persistent propagandist once he was convinced of the evils of slavery. He subscribed for one hundred copies of the Liberator and had them given to members of the New England Conference of the Methodist Church. This resulted in many preachers supporting his cause. Scott became an antislavery evangelist, and soon he became disillusioned with institutional Methodism

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<sup>8</sup>Matlack, The Life of the Rev. Orange Scott, pp. 8-9, 16.

<sup>9</sup>McLeister and Nicholson, Conscience and Commitment, p. 15.

<sup>10</sup>Ibid.

and withdrew from the Methodist Episcopal Church on November 8, 1842.<sup>11</sup>

His battle against slavery and the service he rendered to the Wesleyan Methodist Connection contributed to his death on July 31, 1847. He struggled with tuberculosis for over a year, and it finally caused his death.<sup>12</sup>

### Luther Lee (1800-1889)

Lee was born on November 30, 1800 into a very poor family at Schoharie, New York. His mother's death left him on his own at the age of thirteen. His mother's Methodist influences, however, led him to reaffirm his faith at the age of nineteen. He felt a divine call into the Methodist ministry even though he was nearly illiterate. He married Mary Miller (1825), a school teacher, who was instrumental in his educational development. He received elders orders in 1831 after serving two years as a local preacher and ordained deacon in the Methodist Episcopal Church. His rise to leadership within the church was largely due to his gifts as a revivalist and debator. He gained a reputation as "logical Lee" by engaging Universalist Ministers in debates on universal salvation. He became an abolitionist while serving the church at Fulton, New York in 1837. He was called upon to defend ministers in church trials who were also abolitionists.<sup>13</sup>

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<sup>11</sup>Norwood, The Schism in the Methodist Episcopal Church, pp. 25-26.

<sup>12</sup>Mathews, The Antislavery Vanguard, pp. 99-101.

<sup>13</sup>Lee, Five Sermons and a Tract, p. 9.



Lee became one of the Wesleyan Methodist secessionists from the Methodist Episcopal Church over the issue of slavery. His leadership gifts within the new denomination were recognized. He was elected President of the First General Conference in 1844 and later editor of The True Wesleyan. His Elements of Theology became the accepted book for the Wesleyan Methodist people to study. He was active in the underground railroad for the Wesleyan Methodists in 1852. He was later Professor of Theology at Leoni College and Adrian College in Michigan. Lee rejoined the Methodist Episcopal Church in 1867 after the Civil War and remained a member of this church until his death on December 13, 1889.<sup>14</sup>

The reader is referred to Lee's autobiography for a complete account of his life. The title of this book is: Autobiography of the Rev. Luther Lee, D.D. (1882). A copy of this book is available in The Heritage Room at Central Wesleyan College in Central, South Carolina.

#### Martin Wells Knapp (1853-1901)

Martin Wells Knapp was born on March 27, 1853 in a log cabin in southern Michigan. His father, Jared Knapp, was a Methodist class leader who believed in "shouting Methodism" or giving free expression to God's grace. Martin was only five feet four and weighed only about one hundred and twenty pounds. His father was of poor health which required Martin to do a lot of the farm work. Martin also inherited a deficient

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<sup>14</sup>Ibid.; cf. Dayton, Discovering an Evangelical Heritage pp. 80-84.

physical body depleted of robust vitality. He was a small man who was physically unattractive. His mother was retiring and timid, but of firm religious convictions and courageous character. Knapp received a spiritual Methodist heritage from his home.<sup>15</sup> He started school at Albion College at the age of seventeen with money he had earned. He married his first wife while at college. Knapp was converted at the age of nineteen through his wife's influence and his mother's godly living and prayers. He pastored at four different Methodist charges from 1877 to 1887. The churches all experienced God's blessing in revival. Knapp entered his experience of entire sanctification in November of 1882. The missionary Methodist bishop, William Taylor, was instrumental in Knapp's receiving his second blessing. Knapp entered the work of evangelism due to the increasing invitations for revival ministry in 1887. He located his evangelistic work in Cincinnati, Ohio. He established a holiness printing house and an interdenominational Holiness Union in his home in September, 1897. Knapp claimed that withdrawal from the Methodist Episcopal Church was needed to carry on his revival work and because of Methodism's departure from primitive Christianity. The printed page and the association were both dedicated to Knapp's objective of holiness evangelism. He died on December 7, 1901 from typhoid fever at the age of forty-eight.<sup>16</sup>

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<sup>15</sup>Hills, Life of the Rev. Martin Wells Knapp, pp. 22-27-38; cf. Lee Haines, "Martin Wells Knapp," Emphasis, III (September-October-November, 1979), 63-64.

<sup>16</sup>Ibid., pp. 28-157, 215-35, 291-314.

Seth Cook Rees (1854-1933)

Seth Cook Rees was born in Westfield, Indiana on August 6, 1854. He was the first child of Luzena and the tenth child of Zechariah Rees. He was born into a Quaker family who had migrated from the banks of the Yadkin River in North Carolina before his birth. They had migrated because slavery was odious to them. Zechariah had an enlightened social consciousness against slavery and was dedicated to education. He made his home a haven for visiting Quaker ministers. Seth Rees' conversion took place in 1873 and soon afterwards he entered into Christian service. Seth experienced what he later called the Baptism with the Spirit after sensing a deeper spiritual need. He first entered into the Quaker ministry, but because of his views on the ordinances and divine healing, opposition was kindled toward his ministry. He united with Martin W. Knapp in establishing a non-sectarian organization, the International Holiness Union and Prayer League in 1897. He assumed the leadership as President of this Union for five years after Knapp's death. He also became Associate Editor of the Revivalist. He was elected and served for six years as General Superintendent of the Pilgrim Holiness Church in 1926. He founded the Portsmouth Camp Meeting in Rhode Island. He died at the age of 78 at Pasadena, California on May 2, 1933.<sup>17</sup>

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<sup>17</sup>Rees, Seth Cook Rees The Warrior-Saint, pp. 1-129; cf. Thomas and Thomas, The Days of Our Pilgrimage, pp. 6-14.

## APPENDIX B

### FIRST CONGREGATIONAL QUESTIONNAIRE

# Rushwood Park Wesleyan Church

1438 Old Farmer Road  
Asheboro, North Carolina 27203

EDWARD L. BEAN  
Pastor

Phones: Church: 919/625-6930  
Parsonage: 919/625-6945



*"The Friendly Family Church"*

March 1, 1981

MEMO: to Sunday School Teachers and Sunday School Classes

The Congregational Reflection Group is surveying our Sunday School scholars to receive recommendations that can be made to our church leaders. We need each person's ideas and participation to develop future plans and programs which speak to the needs of our people.

Each scholar is requested to indicate his/her personal responses on the survey. Members and non-members alike are asked to fill out the survey. There are no right or wrong answers. Please DO NOT SIGN NAMES on surveys.

Teachers are asked to collect all the forms and return them to the church office. Thank you for your help.

FROM: Congregational Reflection Group

RUSHWOOD PARK WESLEYAN CHURCH  
Asheboro, North Carolina

DIRECTIONS: Please DO NOT SIGN YOUR NAME.

Please check the proper blank which applies to you.

1. In which of the following age groups do you belong?

- a. \_\_\_\_\_ under 20
- b. \_\_\_\_\_ 20-35
- c. \_\_\_\_\_ 36-55
- d. \_\_\_\_\_ 56 and over

2. What is your highest level of education?

- a. \_\_\_\_\_ less than high school graduate
- b. \_\_\_\_\_ high school graduate
- c. \_\_\_\_\_ partial college education
- d. \_\_\_\_\_ college or university graduate
- e. \_\_\_\_\_ college plus graduate degree

3. In which category do you place yourself within the church family?

- a. \_\_\_\_\_ occasionally attend Sunday School and Church Worship
- b. \_\_\_\_\_ regularly attend Sunday School and Church Worship
- c. \_\_\_\_\_ attend Sunday School only and do not attend Worship Service
- d. \_\_\_\_\_ attend Worship Service only and do not usually attend Sunday School

4. Are you a member of the Rushwood Park Church?

- a. \_\_\_\_\_ not a member
- b. \_\_\_\_\_ associate member
- c. \_\_\_\_\_ full member

## OUR CHURCH HERITAGE

**DIRECTIONS:** Please DO NOT SIGN YOUR NAME. Mark your personal responses to each of the following statements. You may answer each statement with one of the following choices. Please circle your choice.

SA - Strong Agreement  
 A - Agreement  
 D - Disagreement  
 SD - Strong Disagreement  
 U - Undecided

- SA A D SD U (1) The Wesleyan Church's history is of special interest to its people.
- SA A D SD U (2) In all ages the Wesleyan Church should continually study and evaluate its past doctrine and teachings and relate these to contemporary life.
- SA A D SD U (3) The Wesleyan Church's doctrines/teachings are too demanding for a person's everyday life.
- SA A D SD U (4) People's personal needs should always have priority over the Wesleyan Church's programs, traditions, and customs.
- SA A D SD U (5) The Wesleyan Church's teachings and doctrines have changed over the years.
- SA A D SD U (6) People attending the Wesleyan Church should feel free to evaluate the church's teachings.
- SA A D SD U (7) The Wesleyan Church does fulfill the task of relating the church's past teachings and beliefs to everyday life.
- SA A D SD U (8) The preaching of "entire sanctification" as a second work of Divine Grace after being saved is the major purpose for the Wesleyan Church's existence.
- SA A D SD U (9) Orange Scott was one of the founders of the Wesleyan Church.
- SA A D SD U (10) People should use common sense (reasoning) when it comes to religious things.
- SA A D SD U (11) Martin W. Knapp and Seth Cook Rees were founders of the Pilgrim Holiness Church.
- SA A D SD U (12) In 1968, the Pilgrim Holiness Church and the Wesleyan Methodist Church merged into one church.

Answer categories: SA - Strong Agreement  
 A - Agreement  
 D - Disagreement  
 SD - Strong Disagreement  
 U - Undecided

- SA A D SD U (13) Personal Christian experiences should be interpreted according to the plain teachings of the Bible.
- SA A D SD U (14) The Wesleyan Church's doctrines and teachings should never change.
- SA A D SD U (15) Christians can learn about spiritual truths from non-Christians.
- SA A D SD U (16) Everyone should actively participate in the church's witness and outreach to others.
- SA A D SD U (17) The Wesleyan Church should be actively involved in the social problems of the world.
- SA A D SD U (18) Presently the Wesleyan Church closely follows the beliefs of John Wesley.
- SA A D SD U (19) People in the Wesleyan Church should believe everything that their pastors/church leaders tell them when the leaders claim it is from the Bible.
- SA A D SD U (20) The Wesleyan Church should always be very strict in its standards (personal convictions and beliefs).
- SA A D SD U (21) Past teachings of the Wesleyan Church can contribute to the formation of contemporary people's personal beliefs.
- SA A D SD U (22) The Wesleyan Church must always live completely separated and be uncompromising with the world.
- SA A D SD U (23) Personal Christian experiences and beliefs can be evaluated according to past beliefs/doctrines of the whole Wesleyan Church.
- SA A D SD U (24) The Wesleyan Church accepts all people into its fellowship in spite of race or creed.
- SA A D SD U (25) Our children should be taught the history and teachings of the Wesleyan Church.
- SA A D SD U (26) Pastors should preach about the history and teachings of the Wesleyan Church.



Answer categories: SA - Strong Agreement  
 A - Agreement  
 D - Disagreement  
 SD - Strong Disagreement  
 U - Undecided

- SA A D SD U (27) Wesleyan parents should teach their families about the church's history and beliefs.
- SA A D SD U (28) The Wesleyan Church's official position is too strict in its attitudes toward other churches who differ with the teachings of the Wesleyan Church.
- SA A D SD U (29) The collective beliefs of the Wesleyan Church through the ages has a message for present-day Christians.
- SA A D SD U (30) All Wesleyan Church programs and activities should be guided by the church's heritage (past beliefs and teachings).

ADDITIONAL COMMENTS: Please complete the following statements.

My church's characteristics are (what my church stands for):

The following customs and teachings about my church's past are important to me:

In future planning, my church should:

## APPENDIX C

### FIRST CONGREGATIONAL QUESTIONNAIRE RESULTS

A STUDY OF SELECTED WESLEYAN CHURCH LEADERS: DISCOVERING PRINCIPLES  
FOR MINISTRY IN THE LOCAL CHURCH.

Researcher: Edward L. Bean  
Program: Doctor of Ministry  
Place: Asbury Theological Seminary

Questionnaire # 1: Rushwood Park Wesleyan Church

Date: March 1, 1981

100 questionnaires given out

Returned: 17 blank or less than 2/3 filled out

83 completely filled out and usable

Percentage: 83% returned and usable questionnaires

SOCIOLOGICAL STRUCTURE OF RUSHWOOD PARK WESLEYAN CHURCH

<u>Category listing</u>	<u>Percentage</u>
1. Age grouping	
a. under 20.....	10%
b. 20-35.....	45%
c. 36-55.....	32%
d. 56 and over.....	13%
2. Highest level of education	
a. less than high school graduate.....	36%
b. high school graduate.....	39%
c. partial college.....	15%
d. college, university graduate.....	8%
e. college plus graduate degree.....	2%
3. Category within church family	
a. occasionally attend Sunday School and Church Worship.....	11%
b. regularly attend Sunday School and Church Worship.....	72%
c. attend Sunday School only (do not attend Worship Service).....	16%
d. attend Worship Service only (usually do not attend Sunday School.....	0%
e. (left blank).....	1%
4. Membership at Rushwood Park Church	
a. not a member.....	47%
b. associate (provisional) member.....	1%
c. full member.....	43%
d. (left blank).....	1%

Categories	Questions	Strong Agreement	Agreement	Disagreement	Strong Disagreement	Undecided	Blank
KNOWLEDGE OF WESLEYAN CHURCH							
	9. Orange Scott was founder of Wesleyan Church	0%	5%	11%	5%	73%	6%
	11. Martin Knapp and Seth Cook Rees were founders of Pilgrim Holiness Church	11%	5%	1%	73%	10%	0%
	12. In 1968, Pilgrim Holiness and Wesleyan Methodist Churches merged	5%	53%	8%	0%	29%	5%
HISTORICAL CONSCIOUSNESS (HISTORY OF WESLEYAN CHURCH)							
	1. Wesleyan Church's history is of special interest to its people	16%	67%	5%	0%	10%	2%
	21. Past teachings of Wesleyan Church contribute to formation of contemporary people's beliefs	2%	64%	5%	0%	25%	4%
	25. Wesleyan Church children should be taught history, teachings of church	15%	70%	5%	2%	7%	1%
	26. Wesleyan Church pastors should preach on history, teachings of church	8%	42%	22%	5%	19%	4%
	27. Wesleyan parents should teach families about church's history, beliefs	11%	74%	4%	2%	8%	1%
	29. Collective beliefs of Wesleyan Church throughout ages can teach present-day Christians	10%	67%	4%	1%	13%	5%
RELIGIOUS AUTHORITY							
	10. Wesleyan people should use common sense (reasoning) in religious things	19%	55%	11%	5%	10%	0%

Categories	Questions	Strong Agreement	Agreement	Disagreement	Strong Disagreement	Undecided	Blank
	13. Personal Christian experience should be interpreted by teachings of Bible	17%	64%	1%	1%	12%	5%
	23. Personal Christian experiences, beliefs can be evaluated by past beliefs, doctrines of the whole Wesleyan Church	2%	34%	15%	6%	35%	8%
THEOLOGY OF HOLINESS							
	8. Preaching entire sanctification as a second work of grace after being saved is a major purpose for the Wesleyan Church's existence	7%	30%	27%	7%	27%	2%
	18. Presently the Wesleyan Church closely follows the beliefs of John Wesley	5%	46%	10%	2%	36%	7%
THEOLOGY OF THE CHURCH (NATURE OF CHURCH)							
	2. In all ages, Wesleyan Church should continually study, evaluate past doctrines, teachings so they relate to contemporary life	19%	66%	5%	1%	5%	4%
	3. Wesleyan Church's doctrine, teachings are too demanding for everyday life	2%	10%	51%	19%	12%	6%
	5. Wesleyan Church's teachings, doctrines have changed over the years	11%	46%	17%	2%	23%	1%
	14. Wesleyan Church's doctrines/teachings should never change	8%	24%	29%	4%	30%	5%
	19. People in Wesleyan Church should believe everything pastors/church leaders tell them when the leaders claim it is from the Bible	1%	17%	52%	18%	11%	1%

Categories	Questions	Strong Agreement	Agreement	Disagreement	Strong Disagreement	Undecided	Blank
THEOLOGY OF THE CHURCH (MISSION OF CHURCH)							
	4. People's personal needs always have priority over Wesleyan Church's programs, traditions and customs	13%	29%	31%	12%	11%	4%
	6. People attending Wesleyan Church should feel free to evaluate church's teachings	22%	65%	6%	1%	5%	1%
	7. Wesleyan Church fulfills task of relating church's past teachings, beliefs to everyday life	6%	42%	19%	3%	29%	1%
	16. Everyone should actively participate in church's witness and outreach	19%	59%	11%	1%	10%	0%
	20. Wesleyan Church should always be very strict in standards (personal convictions and beliefs)	19%	40%	23%	8%	5%	5%
	24. Wesleyan Church accepts all people into fellowship in spite of race or creed	7%	65%	4%	6%	16%	2%
THEOLOGY OF THE CHURCH (MINISTRY OF CHURCH)							
	26. Pastors should preach on history, teachings of Wesleyan Church	8%	42%	22%	5%	19%	4%
	28. Wesleyan Church's official position is too strict in its attitudes toward other churches who differ with the teachings of the Wesleyan Church.	1%	12%	56%	7%	23%	1%
	30. Wesleyan Church programs and activities should be guided by church's past beliefs and teachings (heritage)	2%	41%	27%	9%	19%	2%

Categories	Questions	Strong Agreement	Agreement	Disagreement	Strong Disagreement	Undecided	Blank
THEOLOGY OF THE CHURCH (CHURCH AND CULTURE)							
15.	Christians can learn spiritual truths from non-Christians	5%	43%	29%	17%	5%	1%
17.	Wesleyan Church should be actively involved in social problems of the world	15%	54%	13%	2%	15%	1%
22.	Wesleyan Church should always be completely separated and uncompromising with the world	6%	28%	34%	24%	3%	5%

### FILL IN THE BLANK

1. My church's characteristics are:

- |                               |                                |
|-------------------------------|--------------------------------|
| ...holiness                   | ...loving care and passion     |
| ...clean and holy living      | ...Bible teachings             |
| ...worship for and with God   | ...follow Jesus' teachings     |
| ...outreach                   | ...Christianity                |
| ...place for spiritual growth | ...believers in family unit    |
| ...faith                      | ...down to earth understanding |
| ...always moving forward      | ...help in times of need       |
| ...getting along              | ...fellowship                  |
| ...friendliness               | ...God                         |
| ...reasonable                 | ...total sanctification        |
| ...teach God's Word           | ...teach the Bible             |
| ...too formal                 | ...Christian teachings         |
| ...justification              | ...sanctification              |



My church's characteristics are: (contd.)

- ...body as example of Christ's love
- ...helps people spiritually and socially
- ...wisdom in everyday circumstances
- ...people saved and in victorious Christian living

2. Customs and teachings from the church's past which are of special importance to me are:

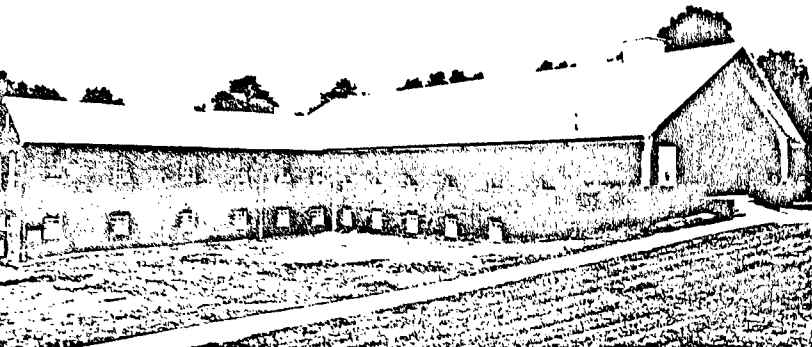
...history	...God's holy Word
...Christ as our salvation	...clean living
...high standards	...sanctification
...second coming	...to know what we stand for
...true teachings of Bible	...Christ first
...full faith and trust in Jesus	

3. Future planning for my church should:

...expand programs and ministry	...hold to basic truths
...preach without fear of man	...things for all age groups
...consider people's needs	...worry more about saving souls
...keep Sunday holy	...be less formal
...let Holy Spirit direct services	...get back to old fashioned way
...work	...reach out
...teach word of God	...grow
...expand and remain spiritual	...work together
...pray for each other	...more fellowship
...practice what they preach	...work closer together
...more of God - less of church	...pay all debts
...toe the line	...try to reach unsaved people
...keep on working for God	
...looking to Jesus all things are possible	
...social and economic needs of people	
...see Christian living's impact on unsaved	
...learn more about Wesleyan doctrine	
...more through orientation to prospective members	

APPENDIX D

SECOND CONGREGATIONAL QUESTIONNAIRE



*"The Friendly Family Church"*

193  
**Rushwood Park  
Wesleyan Church**

1438 Old Farmer Road  
Asheboro, North Carolina 27203

**EDWARD L. BEAN**  
Pastor

Phones: Church: 919/625-6930  
Parsonage: 919/625-6945

February 28, 1982

MEMO TO ALL TEACHERS OR CRG REPRESENTATIVES GIVING OUT QUESTIONNAIRES

Please read:

We would like to request that each of our Sunday School scholars in the teens through senior adults fill out one of these questionnaires this morning.

Please be sure you fill in the upper right hand corner recording if you did or did not fill in a similar questionnaire in March of 1981. There are no personal questions. DO NOT SIGN YOUR NAME.

Thank you for your cooperation.

TEACHERS are asked to collect all the forms and return them to the church office.

FROM: Pastor and Congregational Reflection Group

## SURVEY

DIRECTIONS: Please DO NOT SIGN YOUR NAME. Mark your personal responses to each of the following statements. You may answer each statement with one of the following choices. Please circle your choice for each question or statement.

- 1 - Strong Agreement
- 2 - Agreement
- 3 - Disagreement
- 4 - Strong Disagreement
- 5 - Undecided

- 1 2 3 4 5 (1) The Wesleyan Church's history is of special interest to its people.
- 1 2 3 4 5 (2) In all ages the Wesleyan Church should continually study and evaluate its past doctrines and teachings and relate these to contemporary life.
- 1 2 3 4 5 (3) The Wesleyan Church's doctrines/teachings are too demanding for a person's everyday life.
- 1 2 3 4 5 (4) People's personal needs should always have priority over the Wesleyan Church's programs, traditions and customs.
- 1 2 3 4 5 (5) The Wesleyan Church's teachings and doctrines have changed over the years.
- 1 2 3 4 5 (6) People attending the Wesleyan Church should feel free to evaluate the church's teachings.
- 1 2 3 4 5 (7) The Wesleyan Church does fulfill the task of relating the church's past teachings and beliefs to everyday life.
- 1 2 3 4 5 (8) The preaching of entire sanctification as a second work of Divine Grace after being saved is the major purpose for the Wesleyan Church's existence.
- 1 2 3 4 5 (9) Orange Scott was one of the founders of the Wesleyan Church.
- 1 2 3 4 5 (10) People should use common sense (reasoning) when it comes to religious things.
- 1 2 3 4 5 (11) Martin W. Knapp and Seth Cook Rees were founders of the Pilgrim Holiness Church.
- 1 2 3 4 5 (12) In 1968, the Pilgrim Holiness Church and the Wesleyan Methodist Church merged into one church.

- 1 - Strong Agreement
- 2 - Agreement
- 3 - Disagreement
- 4 - Strong Disagreement
- 5 - Undecided

- 1 2 3 4 5 (13) Personal Christian experiences should be interpreted according to the plain teachings of the Bible.
- 1 2 3 4 5 (14) The Wesleyan Church's doctrines and teachings should never change.
- 1 2 3 4 5 (15) Christians can learn about spiritual truths from non-Christians.
- 1 2 3 4 5 (16) Everyone should actively participate in the church's witness and outreach to others.
- 1 2 3 4 5 (17) The Wesleyan Church should be actively involved in social problems of the world.
- 1 2 3 4 5 (18) Presently the Wesleyan Church closely follows the beliefs of John Wesley.
- 1 2 3 4 5 (19) People in the Wesleyan Church should believe everything that their pastors/church leaders tell them when the leaders claim it is from the Bible.
- 1 2 3 4 5 (20) The Wesleyan Church should always be very strict in its standards (personal convictions and beliefs).
- 1 2 3 4 5 (21) Past teachings of the Wesleyan Church can contribute to the formation of contemporary people's personal beliefs.
- 1 2 3 4 5 (22) The Wesleyan Church must always live completely separated and be uncompromising with the world.
- 1 2 3 4 5 (23) Personal Christian experiences and beliefs can be evaluated according to past beliefs/doctrines of the whole Wesleyan Church.
- 1 2 3 4 5 (24) The Wesleyan Church accepts all people into its fellowship in spite of race or creed.
- 1 2 3 4 5 (25) Our children should be taught the history and teachings of the Wesleyan Church.
- 1 2 3 4 5 (26) Pastors should preach about the history and teachings of the Wesleyan Church.
- 1 2 3 4 5 (27) Wesleyan parents should teach their families about the church's history and beliefs.



## APPENDIX E

### SECOND CONGREGATIONAL QUESTIONNAIRE RESULTS

A STUDY OF SELECTED WESLEYAN CHURCH LEADERS: DISCOVERING PRINCIPLES  
FOR MINISTRY IN THE LOCAL CHURCH

Researcher: Edward L. Bean  
Program: Doctor of Ministry  
Place: Asbury Theological Seminary

Questionnaire # 2: Congregational Survey of Rushwood Park Wesleyan Church

Date: February 28, 1982

75 questionnaires given out

Returned: 18 completed but did not fill out March '81 questionnaire  
2 completed but did not record if they filled out March  
'81 questionnaire  
2 answered "Yes," filled out March '81 questionnaire  
but left survey blank  
2 answered "No," did not fill out March '81 question-  
naire and left survey blank  
9 totally blank questionnaires returned  
42 answered "Yes," filled out March '81 questionnaire  
and completely filled out survey

Percentage: 56% returned and usable questionnaires



Categories	Questions	Strong Agreement	Agreement	Disagreement	Strong Disagreement	Undecided	Blank
KNOWLEDGE OF THE WESLEYAN CHURCH							
	9. Orange Scott was founder of the Wesleyan Church	19%	33%	0%	5%	38%	5%
	11. Martin Knapp and Seth Cook Rees were founders of the Pilgrim Holiness Church	19%	26%	0%	0%	50%	5%
	12. In 1968, the Pilgrim Holiness and Wesleyan Methodist Churches merged	21%	55%	0%	5%	12%	7%
HISTORICAL CONSCIOUSNESS (HISTORY OF WESLEYAN CHURCH)							
	1. Wesleyan Church's history of special interest to its people	31%	50%	12%	0%	5%	2%
	21. Past teachings of Wesleyan Church contribute to formation of contemporary people's beliefs	17%	64%	2%	0%	17%	0%
	25. Wesleyan Church children should be taught history, teachings of church	24%	71%	0%	0%	5%	0%
	26. Wesleyan Church pastors should preach on history, teachings of church	17%	45%	14%	5%	19%	0%
	27. Wesleyan parents should teach families about church's history, beliefs	14%	76%	5%	0%	3%	2%
	29. Collective beliefs of Wesleyan churches throughout ages can teach present-day Christians	31%	48%	0%	0%	21%	0%
RELIGIOUS AUTHORITY							
	10. Wesleyan people should use common sense (reasoning) in religious things	33%	43%	10%	7%	7%	0%
	13. Personal Christian experience should be interpreted by teachings of Bible	31%	57%	2%	0%	10%	0%

Categories	Questions	Strong Agreement	Agreement	Disagreement	Strong Disagreement	Undecided	Blank
	23. Personal Christian experience, beliefs can be evaluated by past beliefs, doctrines of the whole Wesleyan Church	2%	48%	21%	2%	26%	0%
THEOLOGY OF HOLINESS							
	8. Preaching entire sanctification as second work of grace after being saved is major purpose for Wesleyan Church's existence	17%	36%	12%	10%	26%	0%
	18. Presently Wesleyan Church closely follows beliefs of John Wesley	17%	52%	10%	0%	21%	0%
THEOLOGY OF CHURCH (NATURE OF CHURCH)							
	2. In all ages, Wesleyan Church should continually study, evaluate past doctrines, teachings so they relate to contemporary life	36%	52%	5%	0%	5%	2%
	3. Wesleyan Church's doctrine, teachings are too demanding for everyday life	2%	19%	45%	17%	15%	2%
	5. Wesleyan Church's teachings, doctrines have changed over the years	17%	48%	19%	2%	12%	2%
	14. Wesleyan Church's doctrines/teachings should never change	19%	17%	29%	14%	17%	5%
	19. People in Wesleyan Church should believe everything pastors/church leaders tell them when they claim it is from the Bible	7%	10%	45%	31%	7%	0%

Categories	Questions	Strong Agreement	Agreement	Disagreement	Strong Disagreement	Undecided	Blank
THEOLOGY OF THE CHURCH (MISSION OF THE CHURCH)							
	4. People's personal needs always have priority over Wesleyan Church's programs, traditions, and customs	29%	19%	26%	14%	10%	2%
	6. People attending Wesleyan Church should feel free to evaluate church's teachings	40%	50%	2%	2%	3%	2%
	7. Wesleyan Church fulfills task of relating church's past teachings, beliefs to everyday life	5%	48%	12%	12%	24%	0%
	16. Everyone should actively participate in church's witness, outreach	29%	52%	10%	2%	7%	0%
	20. Wesleyan Church should always be very strict in standards (personal convictions and beliefs)	19%	38%	29%	5%	7%	3%
	24. Wesleyan Church accepts all people into fellowship in spite of race or creed	29%	36%	17%	5%	12%	2%
THEOLOGY OF THE CHURCH (MINISTRY OF CHURCH)							
	26. Pastors should preach on history, teachings of Wesleyan Church	17%	45%	14%	5%	19%	0%
	28. The Wesleyan Church's official position is too strict in its attitudes towards other churches who differ with the teachings of the Wesleyan Church	0%	21%	38%	12%	21%	7%
	30. Wesleyan Church programs and activities should be guided by church's past beliefs and teachings (heritage)	12%	38%	24%	7%	19%	0%

Categories	Questions	Strong Agreement	Agreement	Disagreement	Strong Disagreement	Undecided	Blank
THEOLOGY OF THE CHURCH (CHURCH AND CULTURE)							
15.	Christians can learn spiritual truths from non-Christians	12%	38%	21%	10%	17%	2%
17.	Wesleyan Church should be actively involved in social problems of the world	21%	50%	14%	2%	12%	0%
22.	Wesleyan Church should always be completely separated and uncompromising with the world	19%	21%	43%	14%	2%	0%

#### FILL IN THE BLANK

1) My church's characteristics are:

...the teachings of the Bible	...justification
...sanctification	...holiness
...second work of grace	...love
...friendly	...outreaching to others
...Christianity	...love
...help to others	...forgiveness of sin
...belief in death and resurrection and coming again of Jesus	
...cleansing by the Spirit and daily walking with God	
...I like the teaching of the Bible	

2) Customs and teachings from the church's past which are of special importance to me are:

...I am not really concerned about what happened in the past - I am more concerned about what is happening now and what the church has to offer for my children

...knowing we had dedicated men and women who stood for what was right

- ...because I need to have a solid grip on the foundation of my beliefs
- ...the history and background
- ...yes
- ...addressing social problems
- ...fellowship
- ...openness to Holy Spirit
- ...campmeetings
- ...youth camps
- ...an uncompromising belief

3) Future planning for my church should:

- ...emphasize the teachings of Jesus, the disciples, and John Wesley
- ...work with the conference or whoever is necessary in changing the church policty. No one person should be allowed to serve on any committee or serve any term on the Board more than two consecutive terms (no matter how long the term) (i.e. someone elected to a one year office could serve two years, someone elected to a two year appointment could serve four years)
- ...make a special effort to work with pastor, members closer and better
- ...continue to expand ministries; ex. youth pastor, music; address current social needs; expand present physical plant for fellowship needs; constantly evaluate programs to adjust to meet the total needs of its people
- ...be there when I need them
- ...strive to stay spiritual through revivals and Bible preaching
- ...reach out to the unsaved more around our church and town
- ...pray and be sure of the leadings of the Holy Spirit
- ...not let board choose pastor just to keep from going to conference without one
- ...be more concerned with spiritual growth of its members and with reaching the unsaved. We are not seeing any spiritual growth at the present.
- ...Continue to follow the commission Jesus gave his disciples (matt. 28:19-20, beginning with the old axiom that charity (love) begins at home. When we have love within ourselves it is like a cake of yeast hidden beneath the flour, it cannot remain hidden and inactive.
- ...If we have doubts in our own minds we need to search the Scriptures and pray; then talk with the pastor until things are clear
- ...Separated from the world as pertaining to committing of sin and uncompromising when lowering our standards of truth and holiness in comparison to those of the world.
- ...It would be good for future material plans for the church to include building a fellowship building adequate for use as a day-care center. Many times in the past, day-care has been discussed. If God, Himself, places definite plans for such in and on our hearts, a place would already be there.

## APPENDIX F

### SUPPLEMENTARY TABLES

Table 2

Sociological Structure of Rushwood Park Wesleyan Church  
First Congregational Survey

March 1, 1981

Classification	Percentage
Age Grouping	
Under 20	10%
20-35	45%
36-55	32%
56 and over	13%
Highest Level of Education	
less than high school graduate	36%
high school graduate	39%
partial college	15%
college, university graduate	8%
college plus graduate degree	2%
Type of Church Attendance	
occasionally attend Sunday School and worship	11%
regularly attend Sunday School and worship	72%
attend Sunday School only	16%
Membership	
non-member	47%
full member	43%
provisional (associate) member	1%

Table 3  
Knowledge of the Wesleyan Church

SA - Strong Agreement A - Agreement D - Disagreement SD - Strong Disagreement U - Undecided B - Blank				
Question	Categories	Questionnaire # 1      # 2		% of Increase (+) or Decrease (-)
Orange Scott was founder of the Wesleyan Church	SA	0%	19%	+19%
	A	5%	33%	+28%
	D	11%	0%	-11%
	SD	5%	5%	0%
	U	73%	38%	-35%
	B	6%	5%	- 1%
Martin Knapp and Seth Cook Rees were founders of the Pilgrim Holiness Church	SA	11%	19%	+ 8%
	A	5%	26%	+21%
	D	1%	0%	- 1%
	SD	73%	0%	-73%
	U	10%	50%	+40%
	B	0%	5%	+ 5%
In 1968, the Pilgrim Holiness and Wesleyan Methodist Churches merged	SA	5%	21%	+16%
	A	53%	55%	+ 2%
	D	8%	0%	- 8%
	SD	0%	5%	+ 5%
	U	29%	12%	-17%
	B	5%	7%	+ 2%



Table 4

## Historical Consciousness: History of the Church

	SA - Strong Agreement			
	A - Agreement			
	D - Disagreement			
	SD - Strong Disagreement			
	U - Undecided			
	B - Blank			
Question	Categories	Questionnaire		% of Increase (+) or Decrease (-)
		# 1	# 2	
Wesleyan Church's history is of special interest to its people	SA	16%	31%	+31%
	A	67%	50%	-17%
	D	5%	12%	+ 7%
	SD	0%	0%	0%
	U	10%	5%	- 5%
	B	2%	2%	0%
Past teachings of the Wesleyan Church contribute to formation of contempor- ary people's beliefs	SA	2%	17%	+15%
	A	64%	64%	0%
	D	5%	2%	- 3%
	SD	0%	0%	0%
	U	25%	17%	- 8%
	B	4%	0%	0%
Wesleyan Church children should be taught the history and teachings of the church	SA	15%	24%	+ 7%
	A	70%	71%	+ 1%
	D	5%	0%	- 5%
	SD	2%	0%	- 2%
	U	7%	5%	- 2%
	B	1%	0%	- 1%
Wesleyan Church pastors should preach on the history and teachings of the church	SA	8%	17%	+ 9%
	A	42%	45%	+ 3%
	D	22%	14%	- 8%
	SD	5%	5%	0%
	U	19%	19%	0%
	B	4%	0%	- 4%
Wesleyan parents should teach families about the church's history and beliefs	SA	11%	14%	+ 3%
	A	74%	76%	+ 2%
	D	4%	5%	+ 1%
	SD	2%	0%	- 2%
	U	8%	3%	- 5%
	B	1%	2%	+ 1%

Table 4 (contd.)

SA - Strong Agreement A - Agreement D - Disagreement SD - Strong Disagreement U - Undecided B - Blank				
Question	Categories	Questionnaire		% of Increase (+) or Decrease (-)
		# 1	# 2	
Collective beliefs of the Wesleyan Churches throughout the ages can teach present day Christians	SA	10%	31%	+21%
	A	67%	48%	-19%
	D	4%	0%	- 4%
	SD	1%	0%	- 1%
	U	13%	21%	+ 8%
	B	5%	0%	- 5%

Table 5

## Religious Authority

	SA - Strong Agreement			
	A - Agreement			
	D - Disagreement			
	SD - Strong Disagreement			
	U - Undecided			
	B - Blank			
Question	Categories	Questionnaire # 1	# 2	% of Increase (+) or Decrease (-)
Wesleyan people should use common sense (reasoning) in religious things	SA	19%	33%	+14%
	A	55%	43%	-12%
	D	11%	10%	- 1%
	SD	5%	7%	+ 2%
	U	10%	7%	- 3%
	B	0%	0%	0%
Personal Christian experience should be interpreted by the teachings of the Bible	SA	17%	31%	+14%
	A	64%	57%	- 7%
	D	1%	2%	+ 1%
	SD	1%	0%	- 1%
	U	12%	10%	- 2%
	B	5%	0%	- 5%
Personal Christian experiences and beliefs can be evaluated by past beliefs, doctrines of the whole Wesleyan Church	SA	2%	2%	0%
	A	34%	48%	+14%
	D	15%	21%	+ 6%
	SD	6%	2%	- 4%
	U	35%	26%	- 9%
	B	8%	0%	- 8%

Table 6

## Theology of Holiness

	SA - Strong Agreement			
	A - Agreement			
	D - Disagreement			
	SD - Strong Disagreement			
	U - Undecided			
	B - Blank			
Question	Categories	Questionnaire		% of Increase (+) or Decrease (-)
		# 1	# 2	
Preaching on entire sancti- fication as a second work of grace after being saved is a major purpose for the Wesleyan Church's existence	SA	7%	17%	+10%
	A	30%	36%	+ 6%
	D	27%	12%	-15%
	SD	7%	10%	+ 3%
	U	27%	26%	- 1%
	B	2%	0%	- 2%
Presently the Wesleyan Church closely follows the beliefs of John Wesley	SA	5%	17%	+12%
	A	46%	52%	+ 6%
	D	10%	10%	0%
	SD	2%	0%	- 2%
	U	36%	21%	-15%
	B	7%	0%	- 7%

Table 7

## Theology of the Church: Nature of the Church

SA - Strong Agreement A - Agreement D - Disagreement SD - Strong Disagreement U - Undecided B - Blank				
Question	Categories	Questionnaires		% of Increase (+) or Decrease (-)
		# 1	# 2	
In all ages the Wesleyan Church should continually study and evaluate past doctrines and teachings so they relate to contemporary life	SA	19%	36%	+17%
	A	66%	52%	-14%
	D	5%	5%	0%
	SD	1%	0%	- 1%
	U	5%	5%	0%
	B	4%	2%	- 2%
The Wesleyan Church's doctrines and teachings are too demanding for everyday life	SA	2%	2%	0%
	A	10%	19%	+ 9%
	D	51%	45%	- 6%
	SD	19%	17%	- 2%
	U	12%	15%	+ 3%
	B	6%	2%	- 4%
The Wesleyan Church's teachings and doctrines have changed over the years	SA	11%	17%	+ 6%
	A	46%	48%	+ 2%
	D	17%	19%	+ 2%
	SD	2%	2%	0%
	U	23%	12%	-11%
	B	1%	2%	+ 1%
The Wesleyan Church's doctrines and teachings should never change	SA	8%	19%	+11%
	A	24%	17%	- 7%
	D	29%	29%	0%
	SD	4%	14%	+10%
	U	30%	17%	-13%
	B	5%	5%	0%
People in the Wesleyan Church should believe everything pastors, church leaders tell them when they claim it is from the Bible	SA	1%	7%	+ 6%
	A	17%	10%	- 7%
	D	52%	45%	- 7%
	SD	18%	31%	+13%
	U	11%	7%	- 6%
	B	1%	0%	- 1%

Table 8

## Theology of the Church: Mission of the Church

	SA - Strong Agreement			
	A - Agreement			
	D - Disagreement			
	SD - Strong Disagreement			
	U - Undecided			
	B - Blank			
Question	Categories	Questionnaires # 1	# 2	% of Increase (+) or Decrease (-)
People's personal needs always have priority over Wesleyan Church's programs, traditions and customs	SA	13%	29%	+16%
	A	29%	19%	-10%
	D	31%	26%	- 5%
	SD	12%	14%	+ 2%
	U	11%	10%	- 1%
	B	4%	2%	- 2%
People attending the Wesleyan Church should feel free to evaluate the church's teachings	SA	22%	40%	+18%
	A	65%	50%	-15%
	D	6%	2%	- 4%
	SD	1%	2%	+ 1%
	U	5%	3%	- 2%
	B	1%	2%	+ 1%
The Wesleyan Church fulfills the task of relating church's past teachings, beliefs to everyday life	SA	6%	5%	- 1%
	A	42%	48%	+ 6%
	D	19%	12%	- 7%
	SD	3%	12%	+ 9%
	U	29%	24%	- 5%
	B	1%	0%	- 1%
Everyone should actively participate in the church's witness and outreach	SA	19%	29%	+10%
	A	59%	52%	- 7%
	D	11%	10%	- 1%
	SD	1%	2%	+ 1%
	U	10%	7%	- 3%
	B	1%	0%	- 1%
The Wesleyan Church should always be very strict in standards (personal beliefs, convictions)	SA	19%	19%	0%
	A	40%	38%	- 2%
	D	23%	29%	+ 6%
	SD	8%	5%	- 3%
	U	5%	7%	+ 2%
	B	5%	3%	- 2%

Table 8 (contd.)

SA - Strong Agreement A - Agreement D - Disagreement SD - Strong Disagreement U - Undecided B - Blank				
Question	Categories	Questionnaires		% of Increase (+) or Decrease (-)
		# 1	# 2	
The Wesleyan Church accepts all people into fellowship in spite of race or creed	SA	7%	29%	+22%
	A	65%	36%	-29%
	D	4%	17%	+13%
	SD	6%	5%	- 1%
	U	16%	12%	- 4%
	B	2%	2%	0%

Table 9

## Theology of the Church: Ministry of the Church

SA - Strong Agreement				
A - Agreement				
D - Disagreement				
SD - Strong Disagreement				
U - Undecided				
B - Blank				
Question	Categories	Questionnaires # 1	# 2	% of Increase (+) or Decrease (-)
Pastors should preach on the history and teachings of the Wesleyan Church	SA	8%	17%	+ 9%
	A	42%	45%	+ 3%
	D	22%	14%	- 8%
	SD	5%	5%	0%
	U	19%	19%	0%
	B	4%	0%	- 4%
The Wesleyan Church official position is too strict in its attitudes toward other churches which differ with the teachings of the Wesleyan Church	SA	1%	0%	- 1%
	A	12%	21%	+ 9%
	D	56%	38%	-18%
	SD	7%	12%	+ 5%
	U	23%	21%	- 2%
	B	1%	7%	+ 6%
The Wesleyan Church programs and activities should be guided by the church's past beliefs and teachings (heritage)	SA	2%	12%	+10%
	A	41%	38%	- 3%
	D	27%	24%	- 3%
	SD	9%	7%	- 2%
	U	19%	19%	0%
	B	2%	0%	- 2%



Table 10

## Theology of the Church: Church and Culture

SA - Strong Agreement  
 A - Agreement  
 D - Disagreement  
 SD - Strong Disagreement  
 U - Undecided  
 B - Blank

Question	Categories	Questionnaires		% of Increase (+) or Decrease (-)
		# 1	# 2	
Christians can learn spiritual truths from non-Christians	SA	5%	12%	+ 7%
	A	43%	38%	- 5%
	D	29%	21%	- 8%
	SD	17%	10%	- 7%
	U	5%	17%	+12%
	B	1%	2%	+ 1%
Wesleyan Church should be actively involved in social problems of the world	SA	15%	21%	+ 6%
	A	54%	50%	- 4%
	D	13%	14%	+ 1%
	SD	2%	2%	0%
	U	15%	12%	- 3%
	B	1%	0%	- 1%
Wesleyan Church should always be completely separated and uncompro- mising with the world	SA	6%	19%	+13%
	A	28%	21%	- 7%
	D	34%	43%	+ 9%
	SD	24%	14%	-10%
	U	3%	2%	- 1%
	B	5%	0%	- 5%

## APPENDIX G

### EVALUATING THE PRINCIPLES

## EVALUATING THE PRINCIPLES

### Introduction

The question can be asked: "How valuable are the principles for an ongoing ministry in the local Wesleyan Church?" This question can be answered by a comparison of the principles for ministry with the General Wesleyan Church. This was accomplished by an interview with a Wesleyan Church historian<sup>1</sup> (Roy S. Nicholson) and the findings from two questionnaires. One survey was made of the General Superintendents of the Wesleyan Church. The other was a random sampling of Wesleyan pastors.

This writer developed questions to guide the interview with Roy S.

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<sup>1</sup>The book Conscience and Commitment is the official history of the Wesleyan Methodist Church of America. There are thirty different page references to Roy S. Nicholson in the index. He served the church in the following General Church positions: Wesleyan Young People's Society Superintendent (1934-35), Sunday School Secretary and Editor (1935-39), Home Missionary Secretary (1939-43), Connectional Editor (1943-47), General Conference President (1947-59), and General Conference President Emeritus (1959). He served as Professor of Religion at Central Wesleyan College, Central, South Carolina, until his retirement in 1979. This background enabled him to share ideas and opinions from his personal experiences which were useful to this writer in understanding the history of the Wesleyan Church.

He authored several historical and theological writings. His historical writings are: Wesleyan Methodism in the South Being the Story of Eighty-Six Years of Reform and Religious Activities in the South as Conducted by the American Wesleyans, and the pamphlet, Freedom's Hill Methodist Church 1947-1976. He co-authored with Ira F. McLeister The History of the Wesleyan Methodist Church. His theological writings included: The Arminian Emphasis, and an article entitled, "Holiness and the Human Element," in the book Insights into Holiness. He reflected his research on John Wesley in the article, "John Wesley's Personal Experience of Christian Perfection" (Asbury Seminarian, VI, pp. 65-89). He is also a contributing author to the American Holiness Journal on historical and theological themes. Nicholson has a contribution to make in interpreting the church's history.

Nicholson<sup>2</sup> from library research. The writer prepared a list of questions which reflected the history of the Wesleyan Church so that the information from the interview would be helpful in obtaining an historical view of the church. These questions for the interview were given to Nicholson on April 6, 1981 to allow an opportunity for thoughtful consideration.

Questions were mailed to a random sampling of stationed elders and the General Superintendents in the United States on June 17, 1981. There were 1,898 stationed elders in the United States during 1980-81, according to the Wesleyan Pastor's Guide Insert for 1981.<sup>3</sup> A sampling of 300 required random selection of approximately every sixth name on the Stationed Elders List. District Superintendents' names were not included since most of the District Superintendents do not pastor churches. The selection process resulted in 311 forms being sent to Wesleyan pastors in the United States. This represented approximately sixteen percent of the total number of stationed elders. There was a total of 195 returns. Two returns came from relatives of the pastors indicating their recent deaths. Two other returns came from local church officials indicating their pastors had resigned and moved away. This left a usable return of 191 surveys or a percentage return of sixty-one. The six page questionnaire to the pastors (stationed elders) had a form letter attached to it written by the District Superintendent of the North Carolina East District of the Wesleyan Church. This was a letter of recommendation and solicitation for the participation

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<sup>2</sup>A copy of the questions and a written summary of the interview can be received by writing to this researcher.

<sup>3</sup>Wesleyan Pastor's Guide Insert for 1981 (Marion: Office of the General Secretary of the Wesleyan Church, 1981), pp. 75-117.

of the questionnaire recipients to give time and interest toward returning the needed information. The pastor was offered the opportunity to receive a copy of the results of the survey by returning a stamped self-addressed envelope with the completed questionnaire. A reminder letter was mailed to all pastors who received the questionnaires urging their participation and again promising a copy of the results to any who would send a stamped self-addressed envelope. This reminder letter was sent on June 30, 1981.

The four General Superintendents received a copy of the District Superintendent's letter and a personal letter from this researcher urging their participation in this project. Three of the General Superintendents responded to the questionnaire.

#### Interview with Church Historian

The interview was held at the home of Roy S. Nicholson in High Point, North Carolina, on April 20, 1981 from 2:00 until 5:15 PM. The purpose of the interview was to gain an historical perspective for formulating the questionnaires (General Superintendents and random sampling of local pastors) and for evaluating this researcher's principles for ministry. The objective was to ascertain whether these principles were consistent with the general history of the Wesleyan Church as interpreted by a church historian. This research has documented Nicholson's conclusions by footnote references to the historical writings of the church.

#### Historical Consciousness

The introduction of the problem statement in this Project-Dissertation showed the use of historical continuity as a measurement for ministry. This practice is in agreement with principle one that

emphasizes the educative value of history for the ministry of the local church. Roy Nicholson used this principle throughout the duration of the interview. He believed that the General Wesleyan Church is influenced by its history. He taught that the history of the denomination imparts a viewpoint for a present understanding of the church.

Three historical events led to the establishment of the Wesleyan Methodist Church.<sup>4</sup> These events were: the rapid spread of American slavery, the emphasis upon personal and ethical holiness, and the abuse of episcopal power in Methodism to restrain the cause of abolition. He felt that these events are presently influencing the church in the membership rules, polity, and theology because the Wesleyan Church refused membership to anyone who owned slaves. There is a membership statement that emphasizes the inherent individual rights of all persons, regardless of race, color, or sex.<sup>5</sup> The early Wesleyan people accepted the essential theology of Methodism (e.g. the teaching of entire sanctification). The connectional (congregational) emphasis was a result of the church's historical reaction to the Methodist Church's polity. The early Wesleyans seceded from the Methodist Episcopal Church over polity and not theology.<sup>6</sup>

Nicholson taught that John Wesley made a contribution to the formative history of the Wesleyan Church. This was the principle of a philosophical linkage between John Wesley and the early Wesleyans. The descriptive writings of Wesley on the evils of slavery were the inspiration

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<sup>4</sup>McLeister and Nicholson, Conscience and Commitment, pp. 14-38.

<sup>5</sup>Discipline, p. 29.

<sup>6</sup>*Ibid.*, pp. 16-51.

for their moral crusade. They interpreted Wesley as making slavery a moral problem and not just a social and economic issue. The early leaders were dependent upon Wesley for their doctrinal teachings. The Wesleyan Church statements of religion summarized Wesley's practical theology. The church did not deviate from basic Methodist teaching as the early leaders interpreted it. The connectional polity was also a facsimile of Wesley's method. "Society" is a dominant word in Wesley's writings. He organized societies and not churches. Wesley's societies were open to all who loved Jesus and followed after practical godliness. The Wesleyan Church has an open membership to all who love Christ and follow after holiness.<sup>7</sup>

### Religious Authority

Nicholson believed the Wesleyan Church needs to rediscover the doctrine of religious authority. He stated that the early Wesleyan Church leaders were guided by sources of authority in their outreach. They followed the doctrinal standards of Methodism. The rationale for secession was a desire to promote and preserve the original doctrine of Methodism. Scott is an example of this in his references to John Wesley and other Methodist leaders.<sup>8</sup> The other Wesleyan leaders depended upon Methodist authors to sanction their views. Their methods were also a guide to determine the beliefs and work of the church. They were dedicated to revivalism, religious fervor, and an emphasis upon ethical conduct. Nicholson believed that Wesleyans are afraid of fanaticism and violate

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<sup>7</sup>Ibid., pp. 9-14.

<sup>8</sup>Scott, Grounds of Secession, pp. 25-28, 193-229.

these emphases today.<sup>9</sup>

### Theology of Holiness

Nicholson emphasized that the Wesleyan Church was founded upon the principle of holiness. The 1843 Wesleyan Methodist Convention adopted a motto with a holiness emphasis. Scott and the early Wesleyans taught that New Testament Christianity resulted in social responsibility and that right religion emphasizes both the heart and life. They taught that personal holiness resulted in the acceptance of social responsibility. Nicholson agreed that the theological task of the Wesleyan Church is the preservation of this heritage.<sup>10</sup>

### Theology of the Church

Nicholson also believed the doctrine of the church has historical roots. Scott's appraisal of Methodist polity was based upon the premise that the New Testament defines the nature of the church in outline form. He taught that the New Testament outlines primitive principles. If these principles are followed, they will restore primitive Christianity.<sup>11</sup> Early Wesleyans believed that the mission of the church was to preach the gospel, edify the believers, and reform society by following New Testament piety and Methodist doctrines. The ministry of the church was to recognize the cooperative functions of the clergy and the laity. The role of the pastor was to preach the gospel, administer the sacraments, help preserve the

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<sup>9</sup>McLeister and Nicholson, Conscience and Commitment, pp. 26-52; cf. Thomas and Thomas, The Days of Our Pilgrimage, pp. 1-22.

<sup>10</sup>Discipline, pp. 10-11.

<sup>11</sup>Scott, Grounds of Secession, pp. 119-155.



moral purity of the church and the rights of the laity in church government. The work of the laity is to cooperate with the pastor in helping the church to honor and serve Christ. The church also has an evangelistic relationship to the world. The early Wesleyans believed that the relationship of the church to the world was to reform the moral and social order.

The four principles discovered in this research were evaluated by this church historian as having historical roots within the General Wesleyan Church history. There is a relationship between the history of the Wesleyan Church and the contemporary Wesleyan Church. The historical events have influenced the present day beliefs and practices of Wesleyans. This verified principle one (history of the church). The history of the church has ~~educative~~ value for modern day Wesleyans. Principle two (doctrine of religious authority) was validated by an historical understanding of religious authority. The Wesleyan Church leaders accepted the doctrinal standards of Methodism which emphasized Scripture, reason, and Christian experience (personal and collective experiences of other Christians).<sup>12</sup> Their methods of evangelism and social reform can guide the church in developing its ministry. Principle three (teaching of holiness) was also rooted in the heritage of the Wesleyan Church. The church made an early commitment to the doctrine of holiness (1843). The doctrine of holiness is one of the main distinctives of the church.<sup>13</sup> Principle four (the theology of the church) was verified by the apologetics of early Wesleyans to define the New Testament teachings on church polity. Nicholson's interpretation also established the validity of this research

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<sup>12</sup>Ibid., p. 14.

<sup>13</sup>Discipline, pp. 11, 22-23.

concept. He advised the local Wesleyan Church to study its history thereby discovering the "spirit" of past leaders and their strategy for moral and social reform. The local congregation should make a personal commitment to the principles and doctrines of Methodism to experience a contemporary renewal of the church.<sup>14</sup>

### General Superintendents Survey

The Discipline of the Wesleyan Church states that the General Superintendents are considered the spiritual and administrative leaders of the Wesleyan Church.<sup>15</sup> The four General Superintendents are to devote themselves full time to supervising, coordinating, and promoting the work of the Wesleyan Church.<sup>16</sup> Their leadership and administration of the affairs of the General Church is representative of the whole denomination. A survey of their views provided a panorama of the whole church. The General Superintendents all received questionnaires, but only three completed and returned their questionnaires for tabulation.

This survey showed that the General Superintendents believed that they are to lead the church in relating the past teachings and the history of the church to contemporary life. The teachings of the church have changed, but the doctrines are not unreasonable and can be applied to everyday life. The General Superintendents are to lead the denomination; likewise, the pastor's task is to help the laity find its place in the work of the local church.<sup>17</sup>

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<sup>14</sup>Ibid., pp. 10-15.

<sup>15</sup>Ibid., p. 173.

<sup>16</sup>Ibid., p. 174

<sup>17</sup>See Appendix H, p. 234 for a summary of the General Superintendents survey.

The following categories were used to tabulate the research information: historical consciousness, religious authority, theology of holiness, and theology of the church. Due to the small number of questionnaires (3), the results were not tabulated by percentages. They were simply recorded as anonymous responses (X).

#### Historical Consciousness

The officials agreed that the history of the church was of value to Wesleyan Church members. Two Superintendents believed that Wesleyan Church people are uninformed about the history of the church. They also advocated that Wesleyan pastors should preach about the history of the church. They taught that the history of the church and collective beliefs can guide the ministry of the local church.

#### Religious Authority

The general church leaders acknowledged a need for principles of religious authority. They were in agreement that Holy Scriptures are to be used in interpreting Christian experience. In the priority question of the survey, Holy Scriptures was placed as the first item in determining a program of ministry for the local church. They listed other sources of authority such as common sense, Christian experience, moral laws, collective beliefs of the church, and church history. They believed that human reason has a rule to fulfill in understanding religious truths.

The priority question section of the questionnaire revealed agreement that the following priority items are to guide the local program objectives of the local church: (1) Holy Scripture, (2) prayer, (3) personal needs of people, (4) Christian experience, (5) moral laws, (6) common sense, human reasoning, (7) church's history, local church's history,

(8) trained experts or resource persons, (9) collective beliefs of the church, and (10) preacher's personal theology, community surveys, past customs and rules.

### Theology of Holiness

The Superintendents emphasized the importance of the doctrine of holiness for the Wesleyan Church. The major purpose for the existence of the Church is not just to preach a doctrine of sanctification, but to preserve it from all its opposers. They believed Wesleyan Church people understand the traditional terms used by pastors and church officials to describe this doctrine. The teaching of holiness is the basic doctrine taught by John Wesley. There is value in urging Wesleyan people to read the holiness classics. Two leaders underscored the importance of holiness by recording it as the second item of the church's heritage. One Superintendent listed commitment to Christian holiness as one of the main characteristics of the church in contrast with other denominations.

### Theology of the Church

The General Superintendents' theology of the church could be summarized as a catalyst for moral and societal reform. They felt that the beliefs, the methods, and the theological terms should change. The church should continually study and evaluate its past doctrines and teachings and relate them to contemporary life. People attending the Wesleyan Church should be free to evaluate the teachings of the church and question the doctrines, rules and regulations of the church. The spirituality of the Wesleyan Church cannot be defined in terms of standards, rules, and regulations. The Wesleyan heritage provided examples for a local church to follow in moral and social renewal. The early Wesleyan Methodists were

committed to preaching the gospel, evangelism, Christian holiness, and social righteousness (justice). There was general agreement by the Superintendents that the Wesleyan Church is open to creative evaluation and change in its teachings, doctrines, and methods.

The mission of the church included five emphases as reflected in the survey. First, the church is to preserve its past beliefs, teachings, and history because they contribute to program development. Second, the personal needs of people are to have first priority over the traditions, customs, and programs of a church. Third, the purpose of a worship service is not only for worship, but also to provide opportunity for socializing and fellowship. Fourth, the Bible does relate to current social issues. Fifth, the local church is to mobilize the laity by developing congregational skills for ministry. Lay mobilization is for the purpose of evangelizing the world.

The General Superintendents confirmed that the four principles for ministry can make a contribution to the Wesleyan Church. The survey showed their belief that an historical consciousness has educative value in helping the local church develop goals for ministry (principle one). They expressed their belief in the doctrine of religious authority as a guide to help the church discover its nature and mission (principle two). The general officials of the church interpreted the mission of the church as a preservation and proclamation of the doctrine of holiness (principle three). The General Superintendents also emphasized the historical and contemporary relevance of the church. History provides examples of how the Wesleyan Church can become a catalyst for moral and social change. The history of the church can be a guide in measuring the present goals for ministry in the church (principle four).

### Wesleyan Pastors Survey

The Discipline defines the pastor as an elder or licensed minister who has met the basic qualifications for Christian service. A pastor should have a call of God, be appointed to serve as a spiritual shepherd, and be an administrative overseer of the local Wesleyan Church. Specific duties of the pastor are: preaching the word, directing the worship, administering the sacraments and ordinances of the church, taking the gospel to the sinful, the sick, and the diseased, and serving as executive leader in the government of the local church.<sup>18</sup> The pastors represent the General Church on the local level.

The findings from the pastors' questionnaires were summarized in this section of the chapter.<sup>19</sup> The tabulation was divided by theological categories to assist the reader in understanding the information that is recorded. The pastors' responses were tallied on a percentage basis.

### History of the Wesleyan Church

The pastors recorded an historical consciousness. The Wesleyan pastors indicated an interest in the past (93%), and perceived a need for their congregations to learn about the history of the church (92%). The pastors acknowledged that their congregations do not know the teachings of the early Wesleyan leaders (76%). The evidence was that John Wesley and his teachings are regarded by Wesleyan pastors as the pattern for the church. This accounted for their concern that the children in the Wesleyan Church be taught the history of the church; however, they were not so

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<sup>18</sup>Discipline, p. 61

<sup>19</sup>See Appendix I, p. 241 for an outline of the pastors questionnaire.

strong in their response that the pastor should preach about the history and teachings of the church. The pastors affirmed that the teachings and history of the church make a contribution to the program objectives of the local church (91%).

### Religious Authority

The respondents indicated that Holy Scripture is the first source in determining issues of religious authority. They were almost unanimous in agreement that personal Christian experience is to be interpreted according to the Bible and related to daily life. They expressed concern that their parishioners struggle in understanding God's will for their daily lives. This revealed a need for better understanding of the sources of religious authority for personal and congregational life.

The pastors were requested to list ten priority items in developing the program of the church. They listed the following in priority: Holy Scriptures (90%), personal needs of people (89%), prayer work (87%), practical common sense (80%), personal Christian experience (70%), specialized trained consultants (60%), preacher's personal theology (57%), community surveys (56%), collective Christian beliefs (55%), and local church history (54%).

### Theology of Holiness

The survey showed that the pastors are committed to a theology of holiness. There was ferment concerning the nature of this holiness, but the majority were in basic agreement that holiness should be preached. Wesleyan Church people can receive help from reading the holiness classics because the church presently teaches the same doctrine of holiness that John Wesley taught (73%)

The survey showed that the pastors do not believe their congregations understand the traditional terms used in preaching the doctrine of entire sanctification. The pastors listed the five terms they usually use in preaching holiness (in priority): sanctification, filled with the Spirit, holiness, perfect love, and cleansing from inbred sin. The compilation of their responses was difficult because of the plurality of nomenclature. Examples of the variations were: "pull the stump," "death to self-centeredness," "all of me and all of Him," "separation of will," "freed from desire to sin," "complete salvation," "dying out," and "eradication."

### Theology of the Church

The respondents believed that the church is a cooperative venture between a pastor and his people. They agreed that the work of the pastor involves helping the laity become equipped for the work of the church. They were in agreement that pastor and laity should develop together the ministry of the local church (98%). Pastors should also include lay people in the decision-making process of the church (93%). The Wesleyan pastors reflected the polity of the early Wesleyan Church of including the laity in the ministry of the church. The laity should evaluate the doctrines, rules, and regulations of the church (90%). These laity should not believe everything a church leader claims to be from the Bible. Wesleyan Church people should not be afraid to engage in conflict to clarify the nature and direction of the ministry of the church.

The pastors outlined their views of the mission of the church. First, church attendance is necessary even if it means attending another denominational church. Second, they have an optimistic view of God's



power to help any needy person. Third, worship and fellowship are to be included as part of the services of the church. Fourth, they disagreed that standards, rules, and regulations are needed to preserve the spirituality of the church (84%). Fifth, there was full agreement that prayer is a necessary support for the church in fulfillment of its mission. Sixth, altar calls are generally accepted as part of the worship services. The survey showed that the pastors often give altar calls in their services (87%). Seventh, the majority of pastors perceived their congregations as looking to them to organize the local church programs (99%); however, the pastor is not solely responsible for the work of the church. The majority did not perceive the teachings of the church as a liability to outreach.

The survey of present ministries of the Wesleyan Churches indicated a basic traditional church program as outlined in the Discipline.<sup>20</sup> The pastors listed the following programs in order of priority: Sunday School (93%), missionary program (83%), Wesleyan Youth (77%), visitation and outreach (66%), Junior Church (57%), organized small group ministry (53%), Christian Youth Crusaders (50%), camping (32%), bus ministry (28%). Some additional innovative programs are community nursery day care (7%), Christian day school (5%), retirement home (5%), and nursing care center (4%).

The pastors revealed a social consciousness. They could see how the Bible relates to current social issues and they were willing to get involved in moral issues confronting their communities. They believed their local churches accept all people in spite of race or creed.

The Wesleyan pastors' survey certified the relevance of these

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<sup>20</sup>Discipline, pp. 75-91, 264-296.

research principles for ministry in a local church. The survey showed that principles for ministry are needed in self-discovery and program development of the local church. They acknowledged the sacredness of the history of the church to teach moral truths about God and the work of the church. They expressed concern that the local church does not have an adequate knowledge of its history. This confirmed the need for principle one (history) and showed its validity for ministry. The pastors agreed that the theology of religious authority always maintains Scripture as first priority. Reason, Christian experience, church history, collective convictions of the church and other related items were placed in a secondary role. They were concerned that their local congregations develop an understanding of governing authority for personal and corporate life. This showed the recognition and need of principle two (authority). Wesleyan pastors believed in a freedom of theological expression and used symbolism in preaching the doctrines of holiness. The symbolism and variation of terms can be confusing and be misunderstood as teaching a substantival view of sin and holiness; however, the validity of principles three (holiness) was seen in the respondents commitment to preach the doctrine. The pastors' survey showed an endeavor to develop a theology of the church. They perceived the nature of the church as a cooperative venture of equipping the laity for church work. The mission of the church is the edification of believers, helping the needy, fellowship, and evangelism. The local churches followed the program outlined in the Discipline. These observations showed the relevance of principle four (theology of the church) in understanding and evaluating the program of ministry for the General Church. The theology of the church is dependent upon the history of the denomination to gain insights into its nature, mission, and cultural

relationships..

### Summary

This appendix evaluated the principles for ministry to ascertain their validity for ministry in a local Wesleyan Church. The four principles have dealt with the history of the Wesleyan Church, the doctrine of religious authority, the teaching of holiness, and the theology of the church. The interview with Roy S. Nicholson showed that the principles were consistent with an historical overview of the General Church. The principles have been verified as important to the teachings and ministry of the contemporary Wesleyan Church by both the General Superintendents Survey and the Wesleyan Pastors Questionnaire. These findings imparted validity to the principles for ministry within the Wesleyan Church.

## APPENDIX H

### GENERAL SUPERINTENDENTS QUESTIONNAIRE RESULTS

A STUDY OF SELECTED WESLEYAN CHURCH LEADERS: DISCOVERING PRINCIPLES  
FOR MINISTRY IN THE LOCAL CHURCH

Researcher: Edward L. Bean  
Program: Doctor of Ministry  
Place: Asbury Theological Seminary

General Superintendents' Questionnaire

Categories	Questions	Strong Disagreement 1	Disagreement 2	Agreement 3	Strong Agreement 4	Blank
I. Historical Consciousness						
	1. Church's history of prime importance to every Wesleyan member			XXX		
	7. Wesleyan Church people uninformed about church's history and founding leaders		X	XX		
	23. Wesleyan pastors should preach about the history of the church		X	XX		
II. Religious Authority						
	25. Christian experience interpreted according to plain teachings of Bible			XX	X	
	35. Wesleyan people cultivate practical common sense (reasoning) when it comes to religious truths			XX	X	
III. Theology of Holiness						
	10. Wesleyan Church people should do extensive reading from holiness classics		X		XX	
	12. Doctrine of Christian Perfection taught by John Wesley is same teaching taught in Wesleyan Church today			XX	X	

Categories	Questions	Strong Disagreement	Disagreement	Agreement	Strong Agreement	Blank
		1	2	3	4	
	13. Wesleyan Church people have difficulty understanding traditional terms used by pastors and church officials to describe Entire Sanctification		XX	X		
	14. Doctrine of Entire Sanctification always a second definite work of grace for saved Christians			XXX		
	17... Wrong for sanctified Christians to get angry or upset with other people		X	XX		
	29. Doctrine of Entire Sanctification must be preserved from all its opposers			XX	X	
	34. Preaching of Entire Sanctification as a second work of divine grace after being converted a major purpose for the Wesleyan Church's existence		XX	X		
IV. Theology of the Church						
A. Nature of Church						
	2. In all ages Wesleyan Church should continually study and evaluate its past doctrines and teachings and relate them to contemporary life			X	XX	
	5. People attending Wesleyan Church should feel free to evaluate church's teachings			XXX		
	8. Wesleyan people have the right to question church's religious doctrines, rules, and regulations			XXX		
	16. In Wesleyan Church, spirituality defined as standards, rules, and regulations	XX	X			

Categories	Questions	Strong Disagreement	Disagreement	Agreement	Strong Agreement	Blank
		1	2	3	4	
	32. Wesleyan Church's teachings, methods, theological terms should never change		XXX			
B.	Mission of the Church					
	9. Church attendance at services in Wesleyan Church a time for socializing as well as worship			XXX		
	11. Wesleyan Church programs, activities guided by church's history, past beliefs and teachings			XXX		
	20. Wesleyan people cultivate Christian confrontation, creative conflict		XX	X		
	21. Wesleyan Church's traditions, customs, programs have priority over people's personal needs	X	XX			
	22. Wesleyan Church actively involved in social problems of world		XX	X		
	27. Past teachings, history of Wesleyan Church contributes to local church's program of ministry			XXX		
	30. Find it easy to see Bible related to current social issues			XXX		
	31. Large place of local church's work given to helping Wesleyan congregations develop skills for church work			XX	X	
C.	Ministry of Church					
	3. Wesleyan Church people generally feel church's doctrines, teachings too demanding for everyday life		XXX			

Categories	Questions	Strong Disagreement	Disagreement	Agreement	Strong Agreement	Blank
		1	2	3	4	
	4. Wesleyan Church's teachings, doctrines have changed over the years		X	XX		
	6. Wesleyan Church's General Superintendents lead church in relating past teachings, beliefs to everyday life			X	X	X
	18. Personal and corporate prayer brings direction for local church's work			XX	X	
	24. Wesleyan Church's official position too strict in attitude toward churches with different teachings		XXX			
	33. Wesleyan pastors' task in local churches to help lay people effectively do the church's work			X	XX	
D. Church and Culture						
	15. People can smoke, drink alcohol and still be born again Christians			XXX		
	19. Wesleyan Churches welcome black people minority groups into services and fellowship		X	XX		
	26. Wesleyan people can learn spiritual truths from non-Christians		XX	X		
	28. Wesleyan Church always very strict and uncompromising in standards and relationships to world		X	XX		



PRIORITY QUESTION - priority items determining local church's program of ministry

I	II	III
1. Holy Scriptures	Holy Scriptures	Holy Scriptures
2. Prayer	Prayer	Personal needs of people
3. Needs of people	Needs of people	Preacher's theology
4. Collective beliefs	Common sense	Christian experience
5. Church history	Christian experience	Prayer
6. Moral laws	Local church history	Moral laws
7. Past customs & rules	Trained experts	Trained experts
8. Preacher's theology	Community surveys	Common sense
9. Personal experience	Collective beliefs	Church history
10. Common sense	Church history	Collective beliefs

LISTING QUESTIONS

1. Understanding of Wesleyan Church's heritage:

I	II	III (left blank)
a. Evangelical vitality	a. N.T. Kerygma	
b. Commitment to Christian holiness	b. Rediscovery of Christian holiness	
c. World evangelism	c. Social righteousness of early Wesleyan Methodist	
	d. Strong passion for evangelism	

2. Benefits and Weaknesses of Wesleyan Church's history for planning local church's program of ministry:

I	II	III (left blank)
not affecting local church's program of ministry in any significant way	<u>BENEFITS</u>	
	a. Strong biblical orientation for its message	
	b. Motivation of evangelism	
	c. Simple worship style	
	<u>WEAKNESSES</u>	
	a. Too little lay leadership involvement	
	b. Lack of effective organization to conserve all gains	
	c. Inferiority complex on sound moral positions taken	

3. Five strengths and 5 weaknesses of present day Wesleyan Church:

I	II	III (left blank)
<u>STRENGTHS</u>	<u>STRENGTHS</u>	
a. Spiritual vitality	a. Sound organizational structure	
b. Aggressive pastors	b. Strong loyalties by our constituents	
c. Lean membership rolls	c. Generally clear doctrinal positions	
d. Educational program	d. Spirit to cooperate with broad evangelicalism	
e. Organizational structure	e. Called ministry of almost 6000 persons world wide	
<u>WEAKNESSES</u>	<u>WEAKNESSES</u>	
a. Inadequate stewardship	a. Educational program and church support for these	
b. Dim vision	b. Lack of evangelism at local level	
c. Lack of aggressive evangelism	c. Lack of adequate lay training and involvement	
d. Poor self-image	d. Lack of effective church planting	
e. Limited numbers	e. Inadequate support of overseas missions and Pioneer Missions at home	

4. The Wesleyan Church's main distinguishing characteristics from other denominational churches:

I	II	III (left blank)
a. Commitment to biblical inerrancy and Christian holiness	a. Freshness of 12 years history following rebirth through merger	
b. Spiritual warmth	b. Clearer lines for leadership responsibility than most, yet a total coordination of denominational functions	

5. Foresight of 5 main future trends in Wesleyan Church which will influence local church's program of ministry:

I	II	III (left blank)
Cannot respond. Do not see church as "trendy." See trends in society as influencing local church. *(Society trends not listed.)	a. Bivocational ministries for many smaller churches b. Fewer dollars for facilities and less for "props" to ministry c. Awakened participation or more laity in leadership	

\*(researcher's comment)

## APPENDIX I

### PASTORS QUESTIONNAIRE RESULTS

A STUDY OF SELECTED WESLEYAN CHURCH LEADERS: DISCOVERING PRINCIPLES  
FOR MINISTRY IN THE LOCAL CHURCH

Researcher: Edward L. Bean  
Program: Doctor of Ministry  
Place: Asbury Theological Seminary

PASTORS QUESTIONNAIRE

Testing Information

\*311 questionnaires sent out (every sixth elder or (16% of 1,898 stationed elders listed in the 1981 Wesleyan Pastor's Guide)

\*191 completed questionnaires returned to researcher or 61.4% return

Wesleyan Ministerial Profile

<u>Categories</u>	<u>Percentage</u>
1. Age group of respondents	
a. 20-35	26%
b. 36-50	35%
c. 51 and older	39%
2. Highest level of education	
a. less than high school	3%
b. high school graduate	2%
c. Wesleyan Study Course	9%
d. partial college	18%
e. college/university graduate	41%
f. graduate degree beyond Bachelor	27%
3. Ministerial education obtained by	
a. Wesleyan Church Course of Study	28%
b. college graduate/college study	52%
c. seminary education	19%
d. left blank	-1%
4. Ministerial relationship to church	
a. licensed minister	18%
b. stationed or reserved elder	77%
c. unstationed elder	7%
d. superannuated elder	0%
e. left blank	1%
5. Years of service in Wesleyan Church	
a. less than nine years	3%
b. 10-19 years	24%
c. 20-29 years	22%
d. 30 years and over	20%
e. left blank	1%

6. Location of parish
- a. country 36%
  - b. city 62%
  - c. left blank 3%
7. Average Sunday School attendance
- a. 0-50 34%
  - b. 50-100 32%
  - c. 100-150 15%
  - d. 150-200 6%
  - e. over 200 7%
  - f. left blank 6%

Summary of Research Questions

	1 Strong Disagreement	2 Disagreement	3 Agreement	4 Strong Agreement	Left Blank
I. History of the Wesleyan Church					
1. Wesleyan Church's history of special interest to me	1%	6%	64%	29%	0%
2. Wesleyan people need to learn church history	1%	7%	70%	22%	0%
3. Teachings of Wesleyan Church leaders unknown to church people	1%	22%	47%	29%	1%
8. Wesleyan people should read the holiness classics	1%	14%	56%	29%	0%
14. Wesleyan Church should follow teachings of John Wesley	2%	22%	61%	14%	1%
16. Wesleyan Church's history can contribute to development of local church's ministry	1%	6%	81%	10%	2%
17. Wesleyan Church children should be taught about early church leaders	0%	8%	71%	20%	1%
18. Wesleyan Church pastors should preach on the church's history	5%	28%	53%	10%	4%

Categories	Questions	1 Strong Disagreement	2 Disagreement	3 Agreement	4 Strong Agreement	Left Blank
	47. See God's hand at work in Wesleyan Church's history	2%	7%	68%	16%	7%
II.	Religious Authority					
	12. Personal Christian experiences should be interpreted according to the Bible	0%	1%	52%	46%	1%
	33. Wesleyan Church people's Christian experiences are not related to daily life	12%	59%	25%	2%	2%
	37. Wesleyan people seldom struggle knowing God's will for their daily lives	12%	63%	20%	2%	3%
III.	Theology of Holiness					
	8. Wesleyan people should read holiness classics	1%	14%	56%	29%	0%
	30. Doctrine of Entire Sanctification should be preserved from opposers	-1%	10%	32%	56%	1%
	31. Doctrine of Christian Perfection taught in Wesleyan Church is same doctrine taught by John Wesley	2%	22%	59%	14%	3%
	32. Traditional terms used in presenting doctrine of Entire Sanctification not understood by Wesleyan Church people	4%	30%	50%	14%	2%
	38. Doctrine of Entire Sanctification always a second work of grace for saved Christians	2%	19%	42%	37%	0%
	45. Wrong for sanctified Christians to get angry with another person	13%	50%	28%	6%	3%
IV.	Theology of the Church					
	A. Nature of the Church					
	4. People have right to question Wesleyan Church's doctrines, rules, regulations	2%	8%	58%	32%	0%

Categories	Questions	Strong Disagreement	Disagreement	Agreement	Strong Agreement	Left Blank
		1	2	3	4	
	9. Wesleyan Church's teachings should never change	7%	34%	33%	23%	3%
	21. Wesleyan people should believe everything church leaders tell them if the leaders claim it is from the Bible	36%	47%	13%	4%	0%
	28. Pastoral work is helping lay people work in the Wesleyan Church	0%	0%	47%	53%	0%
	29. Wesleyan pastors give large place in church's programs to develop congregational skills for church work	-1%	10%	64%	23%	2%
	35. Pastor includes lay people in decision making process of church	0%	6%	58%	35%	1%
	39. Pastor and lay people work together in developing church's ministry	-1%	-1%	43%	55%	0%
	44. Wesleyan Church people are not afraid to engage in disagreements	2%	12%	74%	10%	1%
B. Mission of the Church						
	7. Better for Wesleyan people to attend another denominational church than not attend church at all	3%	4%	60%	33%	0%
	10. Attendance at services in church should be time for socializing as well as worship	3%	19%	65%	12%	-1%
	20. Wesleyan Church programs should be guided by church's history, beliefs, and teachings	12%	56%	27%	3%	2%
	24. I usually have no difficulty in believing God can help any person	-1%	2%	54%	43%	0%
	25. I enjoy helping those in trouble	0%	13%	64%	19%	4%

Categories	Questions	1 Strong Disagreement	2 Disagreement	3 Agreement	4 Strong Agreement	Left Blank
	34. Spirituality should be preserved by an emphasis on standards, rules, and regulations	30%	54%	10%	4%	2%
	50. Personal and corporate prayer needed for church's work	0%	0%	27%	73%	0%
C. Ministry						
	5. Wesleyan Church doctrine too demanding for everyday life	44%	48%	4%	4%	0%
	6. Wesleyan Church meets needs of people	3%	33%	54%	9%	1%
	11. Ministerial Study Course should require extensive reading in holiness classics	3%	10%	56%	30%	1%
	19. Wesleyan Church has too strict of an attitude toward churches which differ from it	16%	62%	16%	5%	1%
	22. I can usually detect good in other Christian traditions	0%	10%	79%	6%	5%
	36. Pastor solely responsible for church's work	48%	41%	8%	3%	0%
	48. Theological teachings of Wesleyan Church unrelated/hinder work of local church	42%	51%	5%	2%	0%
	49. Wesleyan people look to pastor's leadership in organizing congregation for ministry	-1%	-1%	64%	35%	0%
D. Church and Culture						
	13. Christians can learn spiritual truths from non-Christians	26%	36%	32%	3%	3%



Categories	Questions	Strong Disagreement	Disagreement	Agreement	Strong Agreement	Left Blank
		1	2	3	4	
15.	Wesleyan Church should always be strict and uncompromising in standards	9%	41%	37%	10%	3%
26.	It is easy to see how Bible relates to current social issues	-1%	4%	69%	26%	0%
27.	I am willing to get involved in moral issues confronting community	0%	9%	66%	23%	2%
40.	Possible to drink/smoke and still be a Christian	19%	28%	42%	8%	3%
41.	In days of sexual looseness, Wesleyan people must be strict in dress standards	5%	30%	42%	16%	7%
42.	Church welcomes black people into services and fellowship	4%	9%	59%	24%	4%
43.	Local Wesleyan Church accepts all people in spite of race/ creed	3%	11%	53%	29%	4%
46.	Wesleyan Church has enough responsibilities without involvement in social problems	32%	61%	5%	2%	0%

Multiple Choice Questions  
(How often do you...?)

Questions	Responses			
	Often	Seldom	Never	Blank
1. Preach on Entire Sanctification	68%	29%	1%	2%
2. Study/research history of Wesleyan Church	40%	56%	2%	2%
3. Read holiness classics	43%	47%	8%	2%
4. Read books on nature/mission of church	55%	39%	2%	4%
5. Preach sermons on witness of Spirit for assurance of salvation/Christian Perfection	69%	29%	-1%	1%
6. After preaching have altar call for spiritual decision	87%	12%	0%	-1%

Priority Question

Five key terms used most in preaching Entire Sanctification

1. Sanctification
2. Filled with the Spirit
3. Holiness
4. Perfect Love
5. Cleansing (from inbred sin)
6. Heart purity
7. Christian Perfection
8. Consecration
9. Perfect Love
10. Commitment

Here is a sampling of some of the other terms listed (not in priority):

- complete salvation/full salvation
- eradication
- dying out/death to self-centeredness
- destruction
- separation of will
- salvation from self
- pull the stump

PRIORITY QUESTION

(Items most important in determining a local church's program of ministry)

Priority item	# responses	Percentage
1. Holy Scriptures	173	90%
2. Personal Needs of People	172	89%
3. Prayer Work	167	87%
4. Practical Common Sense	153	80%
5. Personal Christian Experience	133	70%
6. Specialized/Trained Consultants	115	60%
7. Preacher's Personal Theology	108	57%
8. Community Surveys	107	56%
9. Collective Christian Beliefs	105	55%
10. Local Church's History	103	54%

Present Ministries Question--Local Church Program

Priority item	# responses	Percentage
1. Sunday School	177	93%
2. Missionary Program (WMS, YMWB, etc.)	158	83%
3. Wesleyan Youth	148	77%
4. Visitation/Outreach Program	127	66%
5. Junior Church	109	57%
6. Organized Small Group Ministry (Yokefellows, Prayer/Sharing Groups)	101	53%
7. Christian Youth Crusaders	95	50%
8. Camping Program	61	32%
9. Bus Ministry	53	28%
10. Community Nursery Day Care	13	7%

Priority item	# responses	Percentage
11. Community Care Program	12	6%
12. Christian Day School	10	5%
13. Retirement Home	10	5%
14. Nursing Care Center	7	4%
Other unlisted types of ministries	38	

### Fill-In-Blank Questions

#### A. Distinguishing characteristics of my local church (no priority in listing)

1. old church / defeated people/ ingrown / lazy / unstable
2. no visitors / small / some decline in attendance
3. can't stand one another / church bosses / expects pastor to do all
4. conservative / narrowness / resistant to change
5. not concerned with growth / lack of vision / indifference
6. prayer warriors / Bible living
7. lay ministry / informal / casual / love
8. warm / loving / friendly / caring / family / loves pastor
9. faithfulness / evangelism / far sighted
10. young / musical / openness to new ideas
11. bilingual / inner city / black church
12. larger church worship attendance than Sunday School

#### B. Number of hours pastor spends in study researching during one week:

1. 145 responses
2. average of 10½ hours per week







